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"Are Foreign Missions Done For?"

By

ROBERT E. SPEER

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"Are Foreign Missions Done For?"

By

ROBERT E. SPEER

PRINCETON THEOLOGICAL SEMINARY LIBRARY

Sent with the compliments of the author
and of a few friends
to some of the individual men and women
of our Presbyterian churches
December 1, 1928

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I

Are Foreign Missions on the Wane?

Some people talk of foreign missions as a waning interest. Many do not confine this judgment to foreign missions. They speak in the same way of Christianity. They say that the churches are losing their membership, that people do not any longer go to church, that the influence of the church in community life and in the nation is declining and that Christianity is or will soon be a negligible factor in America. "The Christian Church is engaged at present in the most dangerous and seductive of all ways of killing time. It is blindly and hopelessly sliding down hill." These are the words of "The New Republic" of July 12, 1925. Each one of these statements can be disproved by facts and figures which will be convincing to any unbiased judge, but we are not concerned here to present this evidence with regard to the continued and increasing strength of the Christian Church in the United States. Its growth ought to be far greater and its influence far purer and stronger, but it has not lost ground. On the contrary it has gained in numbers faster than the general population has grown and it has not lost its faith.

But we are concerned here not with the question as to whether Christianity is receding but whether interest in foreign missions is on the wane and whether the work of foreign missions can survive the questionings of the present day. To be sure there are such questionings. At a recent student conference in New England the following list of very moderate questions was sent to one of the speakers by the students in advance:

"In what respects do the ideas of Christian missionaries excel the ideas of missionaries of other religions?"

"Do the advantages, if any, gained from the introduction of Christianity into a country outweigh the unrest caused by the need of making new adjustments?"

"Is the success which American missionaries have had with their work of introducing Christian teachings to the American Indians a justification of the extension of the missionary enterprise to foreign fields?"

"The present situation in China shows that the Chinese don't want our religion or our civilization. What right have we to send missionaries to these countries and try to force our religion and civilization on the people?"

"The missionary enterprise is all right in Africa and some of the barbaric and backward countries of the world, but how do you justify foreign missions in places like China and India where they have good substantial religions like Buddhism and Hinduism which satisfy the people?"

"Christian missionaries have often justified themselves by pointing to the increased material comforts which they have given the people. Is this Christianity?"

"America isn't Christian. Why go and try to Christianize foreign lands when we are not Christian ourselves? Our job is in the home land first."

And these mild and natural questions are exceeded by others and left far behind by the present day doubts and declarations of many who have supported missions in the past but whose support has been shaken by the events of 1927 in China. Why should we evade these doubts and declarations? There are some who tell us that whatever we may think of China's need, China has no sense of need of us, that what is happening in China today is the vast expression of a whole great nation's revolt against our offer of help or service, and that China is nothing but one mass of anti-foreign and anti-Christian repugnance.

We do not believe it. There is anti-foreign and anti-Christian feeling in China; there is also anti-foreign and anti-Christian feeling in the United States. It may be more widespread in China. It has undoubtedly been used there as a battle cry, a party shibboleth. The poison of falsehood and misrepresentation has eaten deep into China. Undoubtedly, also, China feels, and in some measure we must feel with her, that there is ground both for intense discontent with herself and for grave discontent with regard to many of her relationships. But fundamentally the heart of China is just as sound and true as the heart of any other people, and with fair and kindly treatment and with subsidence of malign influences from without and from within, poisoning the mind and spirit of China, anti-foreign and anti-Christian feelings will die down, sooner or later, into their true contractions.

Dr. Hugh Kerr and I traveled north and south and east and west in China, from Mukden to Peking, to Nanking and to Canton, and in far interior counties, and met with not one angry word or unfriendly look or unkindly deed. The true heart of China will answer to a true heart in us. With a Chinese sceptre and incense burner a company of Chinese men and women in the City of Tsinanfu gave us a Chinese paper bearing this inscription:

"Good will, good will,
Good will to all men.
To follow his will
Might not be my will.
To follow my will
Might not be his will.
His will and my will
Might not be Heaven's will.
When you seek to know Heaven's will
Then you will find true good will."

There is ill-will and hatred, and China will suffer for a long time from the falsehoods and evil passions of these past months, but there are also love and truth and good-will in China.

But some one will say, is not your easy optimism belied by the fact that all of our missionaries were driven out of China? No, they were not all driven out. At the worst time of 1927 eight or ten of our thirty-five mission stations in China were still occupied, some of them with their full staffs. We had 537 missionaries in China and of these 170 were in America or on their way home. But a fifth of the staff would normally be home on furlough at any time. Seventy-one more of our China missionaries were then in Japan and Korea and the Philippines and Siam. The rest were still in China and very soon they went back to the stations from which, not of their own accord but under precautionary pressure and only in one or two cases by Chinese violence, they came away.

But some one will say, again, that there was violence and one of the noblest of all our missionaries was killed and others were shot or wounded in Nanking and they were looted of all that they possessed and their homes were destroyed, and they were driven out penniless and desolate. Yes, all this is true and, as the event showed, no greater disaster could have befallen China, and the China that does that sort of thing is savage and barbarian and has committed far more wrong than it has suffered. These missionaries of Nanking were the best friends the Nationalist Movement had. They had believed in China and all of China's best ideals; they had pled for patience and generosity in all dealings with China, and they looked forward to the coming of the Southern troops with eagerness, and when they first came pouring into the compounds

they greeted them with a joyous welcome and a feeling that now at last all was safe and sure. Never was there anything more tragic than the shock which came to them when these same Southern soldiers, whom they were waiting to welcome, shot them in their tracks, clubbed and brutally maltreated them and wiped out their homes. But this is only one side of the story. The Chinese who did this were not true representatives of China. The people of Nanking looked on the outrage with shame and horror. And never was there a greater outburst of love than from the Nanking Chinese of all classes, when once the disorders had been repressed and moderate counsels had prevailed over the plans of murder and violence. Poor Chinese brought their watches or their money, thousands of dollars were paid in the way of ransom, and Chinese merchants stood ready to provide still larger sums if they might be necessary for preserving the lives of their friends. Let me quote from a letter of one of the missionaries telling of the experience when they were all huddled together for protection in one of the buildings of the University of Nanking, and the people in the city were allowed to come and take farewell of them before they were marched down to the river:

"The next morning our Chinese friends began to arrive, and I never saw such an outpouring of sorrow and of love. From the lowest servants to the highest university professors they came with tears pouring down their cheeks, so ashamed of what their own countrymen had done to their beloved foreign friends. They came bringing food, money, everything they could think of that we might need. Our little coolie who had run over to warn us the day before came in tears asking: 'Are you all right? How are the children? Where is Shipley?' and wasn't satisfied until he had seen and put his hands on each of the children in turn. Our other coolies brought two tins of milk for fear the children

weren't having enough to eat; our devoted old amah came and refused to go away, but trotted around after the children all day. Our cook came in his turn, telling how he himself was sick because of it all; our tableboy brought Chinese bread and real American apples for the children.

"That day no one was ashamed of showing their emotion and anyone who ever has thought the Chinese are stolid and unfeeling should have seen them that day. Tradesmen came up and grasped our hands and gazed deep into our eyes; over and over they said: 'We never could have imagined that this would happen,' or 'We are so ashamed of our country.' It was a bitter day for them for they honestly loved us, and they couldn't understand any more than we the sudden attack on us, their friends. The students from the schools and the teachers thronged in through the day to see those they knew especially and tell us all how sorry they were, and through it all there was the most wonderful atmosphere of love and trust."

And let me quote a letter written to Mrs. Williams in Shanghai by one of the leading Chinese women of the city, whose husband is one of the leading Chinese lawyers. I will quote the letter in her own beautiful English:

"Dear Mrs. Williams:

"My husband and I saw you come off the tender last Sunday on the Bund, and I was tempted to say to you how sorry we felt over the tragic events at Nanking, but was restrained by the thought that your sorrow was too much for me to intrude at that time. We both feel the suffering with you very deeply, for we knew Dr. Williams slightly and esteemed him as one of the best friends of China.

"I have just heard from some friends with what sublime courage you have risen to this crisis in life and how sweetly you are facing the crushing tragedy of your husband's foul murder. I wish you could feel or know how deeply indignant the best people of China are over the incident and how aghast they were in learning of the details. All those that I know have expressed themselves as sympathetic and wish they could join in some message of sincere condolence, if it could somehow appear not to be impertinent.

"I trust that you will receive this message of sympathy in the

spirit in which it is tendered, and if it could express even a little the great sorrow and contrition that so many Chinese have, it might console you and your family.

"We pray that God will support you and bless you all and somehow some day make up a little for your untold sufferings."

And, added to all of this outpouring, among those who came down, American and Chinese, to see Mrs. Williams and her children off to America, were two of the outstanding leaders of the Japanese community, who came, as their card stated, "to bring the sorrow of the Japanese Nation." This is the real heart of the Far East speaking to us. God forbid that we should answer it back with any shriveled measure of confidence and of love.

But again it is said, did not the Chinese Church itself break down and was it not glad to see the missionary go? Unequivocally, No. No doubt there were Chinese Christians who broke amid the storm of persecution and revolution, but there were others who stood fast and held all that had been won and waited eagerly for the return of their missionary fellow workers. Here is an extract from a letter of the Principal of the Taoyuen Orphanage in Hunan, in the worst disturbed and most disorganized Province in China, written to the Second Presbyterian Church in Pittsburgh, which has supported Mr. Jenkins as its missionary who, with other foreigners, was obliged to leave the interior stations. I will quote Liu Hsia Seng's quaint English letter:

"There were twenty people baptized while Mr. Jenkin's farewell. We asked them, 'Don't you afraid the anti-Christian movement?' They answered, 'Those who kills our body and not our souls we don't afraid at all.' These new Christians come to church every week.

"There are sixty boys in this orphanage. Now we have Mr. Chou Moh Wha, a graduate of Peking University leather depart-

now starting a Tanning trade here. We hope to send samples by and by.

...ly pray for us and remember our work here. If possible please let have your kind advice that we need your help and your prayer."

Let me quote, too, what some of the boys in the University of Nanking wrote to their missionary teachers in Shanghai:

"It is shocking news to all of us that you have gone through the hard experiences of life in the tragedy at Nanking. I am very much ashamed that my own people did treat you, my unfailing friends, in this inhuman way. How much I wish to have a part in rescuing you from the danger. We are happy to tears that you have got out of it safely. God will rest your heart in His Love.

"Dr. Williams' death is a great shock to all of us—that such an honored, endeared Vice President should meet his end this way! His blood I know will stir up many young people to tread fearlessly for Jesus Christ the way which Dr. Williams unflinchingly went through.

"The way of love is tediously long, but victorious eventually. We all believe that the love of Christ will finally win out. God will preserve every drop of sweat which you shed for His work. Do not feel discouraged, please."

"What can I say that will in the smallest degree express my sorrow and regret! The terrible things of Dr. Williams' death and your departure occurred, and I was so shocked that I could not realize what was happening. But I know that you feel as I feel, that the departure is but for a while, and that in a future more peaceful state you will come back to Nanking again—I do hope so!"

"In last Friday's issue of the 'China Times' there was an account of an interview of the reporters with Miss Faith Williams, daughter of the late Dr. J. E. Williams. In that report Miss Williams said she wishes to return to the Orient to work. That certainly would win the hearts of the Chinese people—the few soldiers that took part in the Nanking affair are excepted!"

It would be a shameful thing for us to fear and falter when these Chinese Christians stood steadfast and were not afraid.

Experiences like these in China must not intimidate or stampede the Christian Church. It would be a false and silly thing to sing of the faith of the fathers and their dungeons and their chains and their martyrdoms and our happiness to share in their experiences and to walk in their steps, and then in the safety and comfort of our easy and indulgent lives to abandon the missionary enterprise, because of such a transient storm as the one in China which brought no peril to us at home, and to the great body of our missionaries only such inconvenience and discomfort as men and women must be forever prepared for in the way of duty. The whole Christian movement in China will take on new power after these days. Have we not witnessed in the generations past the Indian mutiny, the Taiping rebellion, the Boxer uprising, and hindrance and outbursts in many other lands and lived to see the missionary enterprise come back afterwards with unshaken purpose and deathless faithfulness? China's future is hopeless without Christianity and she will some day see this.

But apart from the China question altogether it is said that the air is full of misgiving and uncertainty. Can foreign missions be kept up any longer and are they really accomplishing enough to justify them?

Now it is interesting to note from whom these interrogations come. They do not come so much from the outsider who used to be the greatest critics of missions. There are of course outside critics still left, from Lord Inchcape down, and from Lord Inchcape up. We are not specially distressed by them. We have not taken our commission from such as these and we are not depending upon their

credentials. But as against the witness that they bear out of their ignorance I should like to set the testimony of competent witnesses who know better. Let me quote only half a dozen fresh expressions which have come within the last few months.

The first is from a personal letter from the Hon. Cyrus E. Woods, the American ambassador in Japan at the time of the earthquake: Our missionaries in the Far East, he says, are of course preaching the gospel of Christ, but they are also doing an important work in addition to that. They are presenting and representing our best ideals and are the true interpreters of our best thought and point of view to those who have no means of understanding it otherwise. They are our true ambassadors. When China becomes stabilized they will be more necessary there than ever before. Our Japanese Exclusion Act has made them essential in Japan.

The second testimony is from statements given to Dr. Kerr and me in Korea by the Japanese Government General in 1926: "There is now scarcely a place in which the influence of Christianity is not felt. The fact that Christianity in Chosen numbers about 350,000 believers as a result of the forty years that have elapsed since propagation was recognized is really remarkable, considering the experience in Japan proper and China. * * * and is chiefly to be attributed to the self-sacrificing labor of the missionaries and workers of all the Christian sects. * * * Chosen owes much of her advancement in civilization to your labors. We hold Christianity in high regard and give to it every possible facility for its propagation."

The third witness is the King of Siam, who, not content with words, pinned the insignia of Knight of the Order of the Crown, in recognition of distinguished

services rendered to Siam, on Dr. McKean and Mr. Harris and Dr. Cort when he visited Chiengmai in 1927. And he contributed 6,000 ticals to the institutions of the mission and poured out upon them his praise and thanksgiving.

The fourth witness is Arthur Mayhew, C. I. E., Director of Public Instruction of the Central Provinces of India: "The record of the life and personality of Jesus Christ has done far more educationally for India than the whole of Western literature * * * India owes the Bible to the schools and colleges * * * Moral progress in India depends on the gradual transformation of education by explicit recognition of the spirit of Christ. All that I have seen of Christian Mission work in India has convinced me that work inspired by some such aim can alone supply the necessary basis * * * Christianity is a vital force in India."

The fifth witness is one of the three Englishmen most competent to speak on conditions in the Near East, Colonel Sir Arthur Wilson, referring to our Presbyterian and Reformed missionaries in Arabia, Persia and Irak: "There is no greater influence for good in the Persian Gulf than the Christian Missions; no Europeans are so universally respected as are the missionaries, and those who decry foreign missions do less than justice to themselves and harm to our good name."

And the last of our present witnesses is the Governor of the Gold Coast, Sir Gordon Guggisberg, writing to my friend Mr. Wilkie, of the Scotch Mission, with regard to the Christian Missions on the West Coast of Africa: "It is my sincere belief that education without character training is a serious evil in any country and does incalculable harm and that character training that is not based on the real life and teaching of Jesus Christ is no char-

acter training at all * * * The gradually increasing measure in which we are giving facilities for education will be productive of especially evil results unless it is mainly in the hands of those who know how best to impart the teachings of Jesus to the young African, for the methods and life of civilization which accompany education remove the old sanctions and, without Christianity, do nothing to replace them. I regard the next decade or so as being the most critical period in the evolution of a fine race."

Every week now a sheaf of such testimonies can be gathered from the very sources which once saw little in the foreign missionaries. In old days *The Pioneer* of Allahabad, India, was a great knocker of foreign missions. But a score of different utterances could be quoted from recent issues. One will suffice from an editorial of Jan. 21, 1927.

"Lord Lytton's tribute to the work of missionaries in Bengal should afford welcome solace to a body of men and women who, at the present time, are undergoing a period of special anxiety by reason of the serious menace to which their fraternity is exposed in the Far East. The recent criticism of missionary endeavor in China, delivered by Lord Inchcape, was subsequently qualified by its author, but it certainly expressed a point of view which cannot be lightly ignored. At the same time Lord Lytton has eloquently shown that he who really endeavors to obtain an insight into the activities and outlook of mission-workers cannot but be struck by the immense amount of good which they are able to do for humanity. * *

"Here in India, the medical and educational enterprises, which have been scattered all over the country for the benefit of the people by the enthusiasm and understanding of missionary societies, most surely deserve the greatest credit and gratitude. The spirit of sympathy to which Lord Lytton referred is by no means the least of the assets possessed by these devoted men and women. It is not too much to say that in a special sense, to which the official and lay non-official European communities can hardly make

claim, they get into the closest possible touch with Indian sentiment and aspirations.

"The missionary spirit is at times wrongly invoked when describing service in India, but it has its place even in the activities of those who frankly view their duties and responsibilities in a more material light. So far as that spirit implies enthusiasm and keenness to give the best that is possible in the performance of the allotted task, it should be the aim of all to acquire it. Its active expression in the fruit of the missionary enterprises, which have been so warmly commended by Lord Lytton, shows how valuable it can be."

The Leader of India, is the paper of Mr. Chintanami, one of the foremost nationalist liberals and for some years Minister of Education in the North West Provinces. This is from his paper:

"An interesting address was delivered by his Excellency Viscount Goshen at a public meeting in Stanes School during the current session of the Missionaries' Conference. In the course of his address his Excellency said: 'I sometimes think that we who stand outside are not sufficiently interested in mission work and do not pay sufficient gratitude to the workers. If we hear of any sudden deed of heroism or if we hear of the story of the saving of a life in which courage is displayed, if we hear any story of romantic adventure, or exploration under conditions of great danger, or difficulty, we are at once thrilled, and rightly thrilled. But do we always recognize that side by side with us in our daily life are living a body of men and women who are daily leading lives of heroism, who are living far away from their homes, far away from their friends, in isolated posts, and having none of the amenities of life? They are often called upon to meet sudden epidemics at the risk of their life and all this they are doing quietly and unostentatiously, year after year, giving the very best of lives, and they are doing it so quietly and so unostentatiously and so continuously that we do not always pay to them the gratitude which we ought and which, on behalf of those outside the mission field, I am so anxious to offer this evening.'

"Speaking of the condition of the churches of the present day, his Excellency said: 'I sometimes wonder what is the reason why

out here and at home there is so much apathy among churchmen and churches, why there are so often a number of people who believe that religion is something of dogmas and doctrines and outward forms and observances, and do not realize that it ought to be and should be personal and human relationship between us and God. It is this personal and human touch that is more needed than anything else. Those brothers and sisters of ours who work in the mission field are showing us what a life of personal relationship means.'

"His Excellency then emphasized the need of the spirit of brotherhood, which alone, he said, would bring the world unscathed through this hour of crisis."

The New York *Times* of April 3, 1927, spoke forth this strong word:

"The Christian missionary has been in the van of the migrations that have peopled the prairies and the valleys beyond. Americans come honestly by the missionary spirit, both by inheritance and experience, and deem themselves under some obligation to share with the rest of the world what has come to them of missionary enterprise since the days of the pioneer missionaries in the English Isles who have now become Saints Alban, Ninian, Patrick and Columba.

"In this century, when the conveniences of civilization tend to waft men to heaven 'on flowery beds of ease,' it is inspiring that there are still men and women who have the zeal of those early Christian missionaries and who are ready to endure any hardship or face any peril in order to carry their gospel around the earth. That commercial and political interests have often taken advantage of their presence and the results of their single-minded work should not obscure the nobility of their effort to illustrate to those of other cultures what we have deemed best in ours. Everywhere the American missionary has gone not only preaching his gospel, but, what is far better, illustrating it, founding schools, hospitals, orphanages, asylums. Not to do this would be a faithlessness to that spirit which is incarnate in Christian civilization. The missionaries in China are but the Augustines and Ninians, the Patricks and Columbas, the Livingstones and the Morrisons, the Careys and the Scudders carrying on."

And to pick out only one more random testimony from among thousands a Detroit newspaper in January, 1926, gave the following account of an address by Prof. E. A. Ross, of the University of Wisconsin, and his answer to his hecklers:

"A volley of questions primed with caustic criticism, was shot at Prof. Edward A. Ross, of the department of economics, University of Wisconsin, at the close of his lecture to the Open Forum in Central High School yesterday afternoon.

"The rapid fire of inquiries was occasioned by Prof. Ross' statement in the course of his lecture on 'The Roamings of a Sociologist' that 'the work of Christian missionaries has been, and is today, the greatest contribution of the civilized and progressive nations of the world to the ignorant and down-trodden peoples of the earth.'

"'I am not a member of any church,' said Prof. Ross, 'but I have visited every inhabited land in the world, and everywhere I find Christian missionaries educating people, bringing to them the blessings of modern medicine and sanitation, sweeping away their destructive and obstructive superstitions, saving their minds and their bodies and giving them wholesome social attitude, whether they save their souls or not.

"'The people in civilized lands who give the money to send the missionaries think most of converting the heathen to Christian beliefs and saving souls. The missionaries themselves have always worked on the theory that a saved soul in an unsaved body is a poor job, and that whether the heathen's soul can be saved or not, his mind can be taught, his body helped in the fight against disease, and his babies given a fair chance at life. I am strong for the foreign missionary.'

"This was the red flag before the bull.

"'Why shouldn't science organize to send missionaries to the heathen and teach them the truth of things as they are? Why wouldn't that be better than giving them all kinds of religion with which all people have been pumped full, to their great detriment?' asked one free thinker, with emphasis. He got considerable applause from the audience.

"'Well,' replied Prof. Ross, 'here is a man who thinks the air is full of devils and that they travel in straight lines, getting a

good start up this man's front door pathway. He builds a fine screen across his gateway, in the belief that he can thus keep at least some of the devils out. Your missionary teaches this man that no such devils exist. That is a turning point for the better in his life. Your scientist would not be interested in the problem at all.' The answer was greeted with greater applause.

"'If the Christian missionaries have done so much for the heathen, why did the Chinese burn mission houses in the recent riots?' asked another.

"Prof. Ross replied: 'There has never been a case, in the entire history of missions, so far as I can find, of any offense by a missionary causing any such opposition or destruction by the natives. It is the great powers, with their great guns, which cause the disturbances, incite the anger, fury and mob violence of natives, and some mission houses have been in the path of the mob.'"

"'Why isn't the native's own religion just as good for him as the religion of the Christian missionary?' another asked.

"I have seen 332 priests in one temple in India, each one going through the performance of getting contact for some poor seeker with his deity, and that deity is one who must be pleased and appeased. The Christian missionary tells the man that God is a Father of all men,' was Prof. Ross' reply.

"'What does the Father they preach look like—I mean spiritually and morally?' was another question.

"There are 55 millions of 'untouchables' in India, whose religious convictions hold them to the belief that the Creator has decreed that they are unclean and contaminating to those of higher castes. The Christian missionary preaches a God who, instead of being a tyrannical potentate, is morally and spiritually a Father to every man, and that in His eyes all men are equal. There are now five million Christians in India. India has never been more prosperous than under the British rule, and the keystone of that prosperity is the effort of the missionaries. No governmental, or scientific, or social program could do for the people what the work of the Christian missionaries has done in breaking down superstitions and false social theories."

And it is not from the people whom they are serving that criticism and misgiving come. There are those who give no welcome and want no help, but let others of the

people speak. Here is one of the letters of the Indian people—and hundreds like it could be produced—expressing their affection and appreciation toward Dr. Wanless, now Sir William Wanless, and his work in Western India.

"Sir:—We have the pleasure to welcome you here once again after your long separation from us during your last visit to America. Our circle of friends and this province in general have suffered a good deal owing to your absence from us. However, we consoled ourselves in consideration of the delight which you might have had by visiting your own home-land after a long sojourn in this country, which was actuated by your benevolent desire of serving the suffering, particularly of this poor land. The good that you have done to the public of India is immeasurable and beyond description. The success of your operations, your care of the patients and your popularity have induced patients from far off corners of India to flock to this place for treatment and most of them have been saved by you and your staff of co-workers with the Grace of God the Almighty from such dangerous conditions as to give them new life and hope.

"It is through your fame that we came to you in 1919 for the first time and we are very thankful to you for the successful treatments that we have had since that time from you.

"It is through your personal attention and care that the Hospital is maintained in such an efficient way. With its vast company of friends and a large staff of assistants always ready to serve suffering humanity it is more than can usually be expected even from parents.

"Your efforts in maintaining so successfully a medical school to train our young men for the service of the suffering public is also praiseworthy. The efforts that you are making in spreading the gospel of serving mankind and removing the religious prejudices is worthy of every commendation.

"The number of patients coming from outside is daily increasing and the need of making additions to the patients' quarters consequently arises. In order to commemorate the sacred memory of Kunwar Lalsingh Mansingh, deceased, of the village Bhavat in the District of Mainpuri having business at Bombay and who has established several charitable institutions during his life, his faith-

ful wife, Mrs. P. Lalsingh presented your institution a sum of Ts. 12,000 in 1923 for the construction of a hospital block to be known as Kunwar Lalsingh Mansingh Block and we are glad to find that it is completed and is now in use. We take this opportunity to thank you once more for all your care and well-wishes and present a photo of Kunwar Lalsingh Mansingh to be kept in the said block and request you to kindly unveil the same.

"Wishing every success and prosperity to the institution,

I remain, Sir,

Yours most sincerely,

MOTISINGH LALSINGH,

on behalf of Mrs. P. Lalsingh and relations."

Dated December 18th, 1925.

And the present day drawing back and withholding from foreign missions in America and Europe is not on the part of those who have dipped their foreign mission interest in any living sacrifice. The Bishop of London came back in 1927 from a visitation of the mission field and this was his report:

"When the Commission on African Education, appointed by the the Government, returned from Africa they appealed to the Christian Church to help them to educate the African. 'We cannot do it without you; you have nine-tenths of the schools and are in the place already.' Gandhi himself, though not a Christian, stood up before 15,000 Bengalis and said, 'I owe, and India owes, more to One who never set His foot in it, than to any one else; that is to Jesus Christ,' and sat down. That was the whole of his speech.

"'Christianity,' as Mr. Gladstone once said, 'is the one central hope of our poor wayward race'; Christianity also seems to have the power permanently to uplift a whole race; as also it has the power to bring peace and light to the individual heart. *What we want is to double, and even to treble our missionary efforts in all parts of the world.*"

And any mission Board can produce from its files innumerable letters from the poor saints of the Church

showing that there is no dying out of the fires on the altars at home. Let me quote a few, suppressing all names:

"I am here because God wanted me to be here. I believe I have a harder job here in my own Church than if I had the hardest kind of a field in foreign lands. Oh, the difference! I am Treasurer of our local Woman's Missionary organization and really some women give as if their life blood was being drained from them. Even an elder of the Church has on several occasions rebuked me for my enthusiasm for mission work. I am in a position to know what the people give through the church duplex envelopes and this elder gives ten cents a week to benevolence.

"We have met with dreadful financial reverses and have never recovered. However, God is good, He knows why and we must be faithful and wait. Nevertheless, we have always had our 'Lord's Treasury and the Lord has always received His tithe. I enclose a little which has come into the 'Lord's Treasury' since I made my contributions through the different organizations of our Church and I was waiting for an opportunity to give this, thinking that if nothing came directly to me I would put it in the offering at Easter in the Sunday school. However, I am hoping now that there will be more added to us that I can have the Easter offering and I am quite sure there will be."

"I received your letter. I presume if you had known that I was on the retired list you would not have written about help for Foreign Mission Board. The pension is small but I will send $5.00. I believe everyone should help to the utmost. It is a great work, and I am glad to be able to pray for it every day and do a little practical work."

"In reply to your letter I am enclosing my check for $5.00. I would like to give more but am not able to work and have a very small income.

"I am going to do without something for myself and help this much. I do hope you get the necessary amount so the work will not be hindered."

"I feel I am not doing what it is possible (if difficult) if the plea sent me March 17, is not taken to heart and acted upon.

"Not because I have been especially blessed with any of the world's goods, but a degree of health and ability to work should

be occasion for thanksgiving and offering. The widow's mite was all her living. When a proportion like that is given it is great. Just to go without some bit of pleasure or wearing apparel is not so much deprivation, especially if one is independent of the 'they say' or 'they think.' New hats are not always a necessity, old frocks if not badly worn can be made to do. The 'worn toes' referred to in the letter, carried me back to a similar condition when my mother tried to stretch the money years ago to put into the Missionary Fund.

"The enclosed check is mine even though it bears another name."

"I received your letter regarding the Foreign Missionary interests and intended sending check sooner, but my *home burned* and I haven't been so I could do much since. I am thankful that no lives were lost and that it was a mild day and saved most of the furniture from the lower story.

"I will enclose check for $10, praying our Heavenly Father's blessing on our missionary workers and work."

"Enclosed please find check for $10. I wish it were many times more.

"I am 73 years young, have my own living to make, so am not very flush with money, but am glad to do what I can. 'God will take care of me.'"

"Your letter got to me after a round about trip. But my interest in Foreign Missions is *much larger* than my purse. Almost all of 1926 (so far) I have been doing Home Mission work for only a trifle more than room and board. My father is stiff, helpless and incurable, a pitiful case.

"Here is something that can be turned into stamps that may be useful some day." (Enclosed $2.)

"I shall be 78 years of age if I live until December 17—four days longer. A little over nine years ago I had a slight stroke of paralysis, and since then have had to save and spare myself as much as possible. However, during that time I have made more money out of my business than I ever did when I was in good health and able to work all the time. I have never owned an office building but it appears that I must erect one now. It will cost me considerably more than $10,000, perhaps $12,000, and I shall have to use all I have saved for my declining years, and then run some thousands of dollars in debt. The temptations to

save every cent possible and not continue my contributions to mission work were strong, but I have resisted them."

No, it will be found that most of the present day misgiving and questioning or out-and-out denial in the matter of foreign missions comes either from those who never have believed in foreign missions because they have never believed in New Testament Christianity, or from those who even though they were members of the Christian Church had never been among the supporters of missions, or from those who have always been jealous of effort for such a distant cause, or from those who have conceived foreign missions as a matter of transferring civilization or imposing culture or as a commercial or political asset instead of a simple and straightforward effort to make Christ and His Gospel known to whoever is willing to receive them. And the only valid answer to all these groups is an invitation to them to accept Christ in His fullness for themselves and to share Him with the world which He came to save.

But, it is said, is not some of the present day lack of support of foreign missions due to honest misgivings as to their methods and policies and ideals? To the extent that it may be so another chapter of this book attempts to make honest answer.

But here let us be content to meet directly some of the present waverings and timidities, not negatively but by the positive setting forth of some of the relevant facts.

First let us note the success of the foreign mission enterprise in the amazing diffusion of the knowledge of Christ. At the Asakusa temple in Tokyo, one of the most popular and densely thronged temples in Japan, a priest sat at the door when last I was there in 1926, giving out

English pamphlets explaining the worship of the Temple and the doctrine of the sect to which it belonged. In each of these Christ and the New Testament appeared. A young priest took us through the great Pei-lu temple in Nanking. He was very ready with replies to all questions and his explanations so constantly had a Christian tone that we asked him at last pointedly about it. "Oh, yes," said he, "if you will come up to my room I will show you my Bible."

Mr. Gandhi introduced the teaching of the New Testament into his school at Ahmedabad, India. Taken to task by Hindu critics he answered:

"Several correspondents have written to me taking me to task for reading the New Testament to the students of the Gujarat National College. One of them asks: 'Will you please say why you are reading the Bible to the students of the Gujarat National College? Is there nothing useful in our literature? Is the Gita less to you than the Bible? You are never tired of saying that you are a staunch Sanatani Hindu. Have you not now been found out as a Christian in secret? You may say that a man does not become a Christian by reading the Bible. But is not reading the Bible to the boys a way of converting them to Christianity? Can the boys remain uninfluenced by the Bible reading? Are they not likely to become Christians by reading the Bible? What is there specially in the Bible that is not to be found in our sacred books? I do hope you will give an adequate reply and give preference to the Vedas over the Bible.'

"I am afraid I cannot comply with the last request of my correspondent. I must give preference to that which the boys lawfully want over what I or others may desire. When they invited me to give them an hour per week, I gave them the choice between reading the Gita, Tulsidas Ramayana, and answering questions. By a majority of votes they decided to have the New Testament and questions and answers. In my opinion the boys were entitled to make that choice. They have every right to read the Bible or to have it read to them. I offered to read the Gita or the Ramayana as I am reading both at the Ashram to the inmates and as

therefore the reading of either at the National College would have involved the least strain and the least preparation. But the boys of the college probably thought they could read the other books through others but they would have from me my interpretation of the New Testament as they knew that I had made a fair study of it. * * *

"The charge of being a Christian in secret is not new. It is both a libel and a compliment—a libel because there are men who can believe me to be capable of being secretly anything, i. e., for fear of being that openly. There is nothing in the world that would keep me from professing Christianity or any other faith the moment I felt the truth of and the need for it. Where there is fear there is no religion. The charge is a compliment in that it is a reluctant acknowledgment of my capacity for appreciating the beauties of Christianity. Let me own this. * * *"

Mr. C. R. Das in his address as president of the Indian National Congress borrowed point after point from the New Testament. Of a Hindu friend in North India a missionary writes this story:

"I must tell you a bit more about Mr. ..... for he is a very interesting character. He has a long jail record. Most of it has come through his being a follower of Gandhi these last four or five years. He spent a year and a half in jail at Lucknow in 1921 and 22. With him were a number of quite prominent Hindus. One was Gandhi's private Secretary of those days, an educated and enlightened man. He used to give the prisoners lectures on various themes. It helped to while away the time. Among his other religious themes he gave a number of appreciative lectures on the Bible and the life and teachings of Jesus. Of course he had got this favorable disposition towards these from Gandhi himself. He evidently gave very favorable lectures for Mr. ——— confided to me that before he went to jail he was very strongly prejudiced against anything that had anything to do with the Christian religion. That he was a very blind and strict follower of his own Shastras and sacred books. But he said that after hearing this man in the Lucknow jail a number of times and talking with him too, his feelings had undergone a complete change and that now he held 'Lord Jesus Christ' in very high

esteem as a prophet. He asked me to send him a Bible in Hindi so that he might read it and find out more about the Christian religion and especially Jesus. Mahatma Gandhi is his idol at present but Gandhi is leading him for a ways at least along the path that leads to Christ and Salvation. I thought it most singular that this otherwise narrow-minded and bigoted Hindu should get his awakening in tolerance through Mahatma Gandhi. If he is typical of many (and I think he is) in India, you can see what a deep and wonderful work is going on down below the surface which is preparing men's minds for the coming in of the Gospel message. Until that hard crust is broken up and they get some light and a new spirit of tolerance, it is almost impossible for them to hear the story of Salvation.

"He believes in non-violent non-cooperation with Government. That is one of Gandhi's special principles. He says he used to be a very quarrelsome and hard man but that since he had become a disciple of Gandhi he does not even carry a walking stick lest he be tempted to get into a fight and use it on some one.

"He has begun to break away from his caste's strict refusal to have any dealing with lower castes in the matter of food. But of course he has not yet gone all the way or half the way. Even so he says that his friends tell him he has come back from jail almost a Christian.

"It was a great privilege to spend two or three days with this man in real service for needy people. He got as much joy out of the service as I did and took the opportunity to show many good object lessons to the ignorant villagers among whom we went. I firmly believe that God is preparing many of the 'other sheep' for his fold here in India and I look to see the day in my own life time when thousands of such men are going to look upon it as a great honor to be called followers of the lowly Nazarene."

Evidence can be produced without limit of this general diffusion of the knowledge of Christianity all over the world, far, far beyond all conscious effort and discerned influence of the foreign missionary. This is not enough to satisfy us, but it is something.

Secondly, let us note all over the world the conceded

and assumed moral precedence and pre-eminence of Christ. No one is trying today to vindicate the character of Christ as compared with Mohammed or Buddha, but the followers of every other religious teacher are concerned to establish the good name and personal character of their leader before the bar of the moral authority of Jesus. *The Bombay Chronicle,* the leading nationalist newspaper of India, on December 24, 1921, in an editorial, appealed to the example of Christ in support of the non-cooperation movement. It pictured the attitude which, in its view, Christ would take if He returned to India. It appealed to His authority in support of Mr. Gandhi's policy as embodying "the truths of Christianity and of all religions as applied to politics and statecraft." And in the Cawnpore National Congress in 1926 some Moslem speaker contending against Mr. Gandhi's policy of non-violent passive resistance declared, "Where did Mr. Gandhi get this doctrine? Not from the Hindu Shastras, and not from the Koran. He got it from Jesus Christ."

In many nations it is in Christ and His moral ideals and power that men find their hopes. So spoke Mr. Juichi Shimomura, Head of the Japanese Government Bureau of Religions, in an address before the third general meeting of the National Christian Council of Japan, October 9, 1925:

"I am most thankful to the Christian Council for what it has contributed towards the improvement of the spiritual life of the Japanese, for what has been done for the nation as a whole and for the great success attained in the propagation of the spirit of Christianity in more than two hundred cities and towns during last year's nation-wide Evangelistic campaign. The work that your Council and its co-operating bodies are doing is not limited only to the problem of faith but they have done and are doing much in charity, rescue work and educational work. *It is an*

undeniable fact that it was chiefly the example shown by Christianity that has stimulated the other religions and has changed the whole religious world of Japan."

In the third place note the increasing volume of condemnation everywhere of whatever is un-Christlike. Sometimes men acknowledge frankly that their disapproval rests on His character and standard and often they deny it, but in spite of their denial the mere condemnation can be traced straight to Christ. In the matter of caste and of the outcaste, and of the rights of women in India, for example, it is Christ's influence which is forming the new conscience, whether it is His authority that is openly cited or whether His influence has forced men to find authority for His ideals in their own books or in their own hearts. It is impossible not to see this influence at work in judgments like Gandhi's and Lajpat Rai's on the place of women and child marriage in India, quoted in a debate in the British Parliament in 1927. The speaker said:

"The other day I came across an article in the paper which Mr. Gandhi edits, called 'Young India,' dated 26th August, 1926. In it he was quoting with approval from an article on the subject of child marriages and enforced widowhood:

'It is sapping the vitality of thousands of our promising boys and girls on whom the future of our society entirely rests. It is bringing into existence every year thousands of weaklings, both boys and girls, who are born of immature parents. It is a very fruitful source of the appalling child mortality and stillbirths now prevailing in our society. It is a very important cause of the gradual and steady decline of Hindu society in point of numbers, physical strength and courage and morality.'

"That is a quotation from an article which is quoted with approval by Mr. Gandhi himself. Let us quote something even stronger, from a gentleman well known to many in this house, with whom certainly one right Hon. Gentleman opposite and myself had been acquainted for a great many years past, Mr.

Lajpat Rai. Mr. Lajpat Rai, speaking before a Hindu Conference in Bombay in 1925, said this of the system of widowhood that prevails in the Hindu community, and especially child widowhood:

'The condition of child widows is indescribable. God may bless those who are opposed to their re-marriage, but their position induces so many abuses and brings about so much moral and physical misery as to cripple society as a whole and handicap it in the struggle for life.'

"Those are two rather striking quotations from Indians themselves. I will make an earnest appeal to Hon. Members on both sides of the Committee not to ignore these factors when dealing with the moral and physical progress of the Indian people."

And note the words of S. N. Mallik about caste in a public lecture in India in the spring of 1927:

"The most potent of the social institutions,—viz., caste—which mainly produced the idea of the 'immutability of the East' in the Western mind, is the one that has been most seriously affected. True it is that it is not dead as yet, but it is, I am glad to say, in an almost moribund condition now. The first blow which shook it to the foundations was given by Christianity, which brought its message of hope even for the most depressed."

And of Gandhi about the outcaste:

"It is needless to say that this active altruism is due largely to the influence of Christianity and Western education. I must confess that through the influence of the West a daily increasing standard of dutifulness, integrity and efficiency, even in the lower branches of the public services, is being achieved."

Does all this witness to the waning power of Christianity?

Lastly let us note the reality and vitality of the Churches which are the fruitage of foreign missions. They are found now in every non-Christian country except Afghanistan, and they will be there as soon as the Amir's words about religious toleration are authenticated by the allowance of Christian missionaries in his land. These Churches,

small or great, are true Churches and they are our irrefutable argument for the truth and the power of foreign missions. Let them speak for themselves about foreign missions. Two years ago the Rev. Yekola Mbali was moderator of the Bantu Presbyterian Church in South Africa. This church, which was formed two years ago, has about 24,000 members scattered throughout the Cape province of Natal. In his moderatorial address Mr. Mbali said that more than a century before the native people had had no respect for the whites, who were regarded as "intruders and exploiters." It was the Christian missionary, said the moderator, who was "the first man to learn the nature and ways of the natives," and who was so much recognized "as a peacemaker that a missionary was appointed to each chief and his people." Out of that relationship the moderator claimed that there had grown a peculiar sense of trust and friendship such as did not exist between the natives and any other class of whites.

And read the account of the last training classes in the station at Pyengyang in Korea:

"In spite of zero weather over 1,300 men came to Pyengyang from all parts of our province and studied in a great class of seven days which overflowed our class-rooms and taxed our dormitory capacity to the limit. It being vacation time we were able to use most of the dormitory rooms at the Theological Seminary, the Boys' Academy and Woman's Bible Institute. 500 men were cared for in these dormitories. The balance of the 1,300 men found places of entertainment in public inns or in Christian homes in the city.

"The most remarkable feature of the class was the six o'clock morning prayer meetings at the West Gate Church. A thousand or more men came out each morning in the bitter cold in the dark to this meeting which was led by Mr. Hill. The earnestness of these men in seeking God's blessing was most remarkable and of course it was rewarded.

"The night meetings connected with the class were all held except the Sunday meeting in the West Gate Church. Only men were permitted to attend; this being a men's class. If ever a building was filled to capacity, the West Gate Church was so filled. Each evening before the song leader arrived the big auditorium was so crowded that the audience was asked to rise and come forward to make a little more room at the rear for others. This can be done more easily here than in America, because the Koreans sit on the floor and not on chairs or benches. This rising and coming forward process had to be done twice each evening. You may ask how it was possible for men crowded forward as closely as they could stand to sit down at the signal and all find space on the floor. The fact is it was not always possible and several times men had to be helped out over the heads of the crowd because they sat down or tried to sit down a little too slowly and were unable to find any place to squeeze into.

"We wish you could have seen the earnest faces of these men, over 1,800 of them at the night meetings. We wish you could have heard them pray. We wish especially that you might have been present at the Sunday night service at the Central Church when Dr. Moffett preached. It was the evening of the first day of the new year and Dr. Blair who led the after service each evening asked first of all those over 50 years old who wished to reconsecrate their remaining years to God and His service to stand while one of their number led in a consecration prayer. Next the middle-aged men went through the same dedicatory service and last of all the young men under 30 years of age were asked to stand if they whole-heartedly desired to give themselves with all their young strength to God's service. Over two-thirds of that great audience were young men. It was a glorious sight to see them stand with shining faces and take the solemn vow of consecration upon them.

"Each meeting was crowded like this clear to the end of the class and God's presence was manifest at every service and in all the class rooms. The men returned to their homes rejoicing in new found blessing; determined to do God's will more perfectly than before and to preach the Gospel with renewed earnestness to unbelievers.

"All the 1,300 delegates to this Annual Winter Class from the country churches paid their own road money, board and other necessary expenses. Also, as is their custom in Korea, they

paid a registration fee of 30 cents. Also 500 delegates from the 16 city churches attended and paid the same. The registration fees therefore amounted to 1,800 times 30 cents or 540 Yen, which they used for their home and foreign mission work."

These are not the signs of a waning force, or a dying enterprise. The end of the world's evangelization is far away but the beginning has been made. "And no man having put his hand to the plow and looking back is fit for the kingdom of God."

II

Are We Justified in Pressing Our Religion on the World or Have We Need to Learn from Other Religions?

We are often told in these days that the foreign mission enterprise needs to be entirely reconceived. Formerly, it is said, Christianity regarded itself as the absolute and final religion and the work of foreign missions was conceived as a donation or displacement. Missionaries went out to give to other peoples a religion and religious values which these other people did not possess. They even went with the idea of conquest, proposing to set Christ in the place of supremacy over all others, to "Crown Him Lord of all." Now, however, it is held, Christianity must abate these claims. It must give up its exclusivism and recognize that each religion has its distinctive possession of truth and that Christianity has no right to go forth with the conquest or displacement idea. Foreign missions, accordingly, must now regard themselves not as a conquest but as a quest, an effort to learn, not to teach, or to learn as much as to teach, with a view to one world-wide, interracial cooperative effort to assemble out of all religions the distinctive contribution of each to the ultimate synthetic and universal religion of mankind.

If this is what is meant by the proposal to reconceive and restate the foreign missionary undertaking, then we must reply that the new conception is both futile and false. It is futile because such a conception would never have produced the foreign missions movement and cannot maintain it. Men and women might go out on this idea to make a world cruise or for brief and comfortable visits but not

to spend their lives, often in hard and lonely places, at the sacrifice of home values and especially the education of their children. Count Keyserling represents the mind of such religious curiosity and is himself such a phenomenon, but he is no missionary and the philosophy which he presents has no missionary dynamic in it. It is only a disintegration. People who have no religion to give, who have found none where they are, will not feel a desire to go elsewhere to find one. Or if here and there one individual may do so, no religious movement of self-sacrifice and devotion will ever spring from non-religion. Nor will it spring from religious doubt. The people who have not found what satisfies them in Christianity and who propose that the Church should send out the missionaries to find something better than Christianity or to supplement and improve Christianity are not the people who supply the missionaries who go and remain or who furnish the funds to send them. The foreign mission enterprise springs from and rests upon adequate convictions. Doubt as to the sufficiency and universality of Christianity is not a substitute for such convictions.

And this new way of conceiving foreign missions is not only futile. It is also false. Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard

of Christ to take what they have heard to the whole world in order that all men together may learn more of Him.

We do not say that we who know Christ know all that there is to know about Him. We say just the opposite. We don't know it all. But we say that it is all there and that we need all men to help in its discovery and its experience. If Christ were only a good dead man then we could easily know about Him all that there is to know. But just because we believe that He is God it follows that we don't know all and can't until we ourselves awake in His likeness. The New Testament recognizes this and bids us to go on forever here growing in the knowledge of God and of His Son Jesus Christ. And one reason for bringing the knowledge of the gospel to the whole world and bringing the whole world into the search for the infinite richness of God in Christ is that only so can we attain the fuller knowledge of Christ which is God's will for us. We do not go out to find something in the non-Christian religions that is not in Christianity. We go to enlist all men in the search for what is in Christ alone and in Him in divine sufficiency and completeness. Foreign Missions are indeed a great quest of the Church. But they are not a quest for something to be added to Christianity. They are a quest for an ever enlarging and enriching understanding of the fulness of Christ.

Christ needs the whole of humanity for His full expression. The Church is His body through which He does His work and in which as the Crucified and ever Living Lord, and in His spirit, He fulfills the work which in one sense He completed and in another began in His life and death on earth. But He needs a Church made up of every people and race and tongue. Only when all these have received Him and been given to Him will it be

possible to gather into the Holy City the perfected humanity, the wealth and honor of all the nations, the full glory of Christ. Cosmic demands on Christ alone will reveal His unseen greatness.

Let us make the foreign missions position with regard to Christ and the other religions absolutely clear. There is truth or half truth in each one of the non-Christian religions but all their truth is in Christianity, correlated and completed with all other truth, in Christ who is the Truth. There are errors and defects in all non-Christian teachers and in the religions which bear their names but these errors and defects are not found in Christ. He borrows from no one. "He lends but borrows none." Indeed He is the only hope of the preservation of whatever of truth and good there is in any non-Christian religion. The old European pre-Christian religions are gone, except those names and elements in them which Christianity redeemed and sanctified and preserved. That will be the fate ultimately of all religions. Indeed, today, it is foreign missions which are most solicitous to save the true and good and beautiful which are found in the lands to which foreign missions go.

But as a matter of fact those true and good things which exist and which are to be kept are of human nature rather than of the non-Christian religions. Often they exist because of their resistance to the ideas and influences of the religion which at last has yielded to give them a shelter and religious sanction. It may be said on the contrary that Islam from its beginning has forced monotheism upon polytheistic peoples. It has, but Mohammed got monotheism from Judaism and Christianity. And in Buddhism

the human heart has enforced fundamental changes which have revolutionized its original and theoretical character.

From the human heart other human hearts have a good deal to learn. There is no absolute final race, white, yellow, brown or black. Races have a great deal to learn from each other. Judged by the moral standards of Jesus in the Beatitudes the most assertive races have much to learn.

And our interpretations of Christianity have a great deal to learn. The more we learn of the religious history of mankind, of the questions which the human soul has asked and of the answers it has given, of its struggles, its defeats and its achievements, the more we shall be able to apprehend about Christ, the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope.

A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour. It is often said today, as we have noted, that the old idea of missions as the effort to impart a knowledge of Christianity and to serve and help others, sharing with them whatever we have, must be laid aside in favor of a different idea, namely, that East and West must cooperate in a common search for truth and in an interchange of culture, and that the office of the missionary is one of international and interracial understanding rather than of the conversion of individuals from one religion to another, and that in consequence missionaries and the whole missionary enterprise must get rid of their "superiority complex" and conceive themselves not as givers but as partners of others who are equally able to

give and from whom the West needs to receive. In so far as this new view finds out and rebukes any arrogance in the spirit of the missionary movement or invokes us to humility and gentleness, or reminds us of the limitations of our own understandings and of our duty to conceive humanity as one body, we shall be thankful to it, even though as yet its own errors are precisely those of the arrogant spirit, of a want of humility in bearing and in opinion, and of emphasis upon division.

As a matter of fact the idea of the division of mankind into East and West, each with a distinct spiritual character and a distinct culture, is fallacious. There are no such distinct realities as Western and Eastern civilization. There are wider differences in the East and in the West than there are between East and West. As distinct cultural entities East and West have no existence. There are true and false ideas and practices in every land and these need to be separated and the true and good conserved, but these ideas and practices are not associated with the points of the compass and they are not resident in single races. The general ideas that the East is spiritual and the West material, that the East is pacific and the West military, that the East has great idealistic and cultural values which the West does not know, are all, I believe, erroneous. There is far more materialism and less spirituality in China than in America, and there has always been less peace and tranquillity. As to idealistic and cultural values it is very much to be desired that they should be defined. There are noble qualities in the Chinese and Indian people but they are not distinctively Chinese or Indian. They are simply the human qualities which are noble wherever they are found, as they are found every-

where in humanity. The West as the West and the East as the East are no more distinct and in need of cultural interchange than North and South, or North-Northeast and South-Southwest. What is needed is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel.

But this way of stating the matter is only in answer to this erroneous view of missions. The true view, in our understanding is the primitive and the historical view. We believe that Christ came as the universal Saviour. He was born in Asia and the Bible which tells His story was written entirely by Asiatics, but He and the Bible are universal. They are not Western and they are not Eastern. The missionary enterprise is the effort to make Christ known everywhere. At the beginning it was men of Asia who brought the knowledge to Europe. Now it is men of Europe and America who are taking it to Asia and Africa, but it is not at all a matter of interchange of civilizations or of comparing spiritual culture. It is a matter of making Christ known to all the world. And the Christian Church must not be intimidated from this view that it has something to give to the rest of the world. It does have something to give and foreign missions are the effort to give it and the effort is at least as legitimate as the introduction of science and especially of modern medicine and surgery into China. No one objects to that as evidence of an unwarranted Western superiority complex. It is not Western science and medicine and surgery. It is the truth about these things, and that truth is universal, not Western. The young men from China and India flock by the thousands to the universities and laboratories of

Europe and America to get something here. Why should it be right for these selected individuals to come and get it and wrong to take it to the great multitudes of their countrymen? And the Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fullness of Christ.

The truth that we need to keep in view and that it is easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fullness of the Godhead bodily. China and India and America and all lands must unite in discerning this fullness.

The business of missions is to make Him known as He is presented in the New Testament, and to ask all people to join with us and to let us join with them in

the ever enlarging understanding of Christ and experience of His life and power. In this sense missions are a great mutual and cooperative undertaking between East and West and North and South, but they are not a search for something outside of Christ or in correction or supplement to Him. They are a frank and immovable expression of the belief that Christ is absolute and final and that He and His religion are to prevail absolutely and finally. That will mean the destruction of no good or truth anywhere in any race or any religion. It will mean only that that good and truth have been gathered home into Christ where all good and truth are found and where there is no darkness or evil at all. We and our conceptions of Christ are not absolute or final, but Christ is. We have a vast deal to learn and we must learn it everywhere. All that men and races have passed through is to contribute but it is to our thought of Christ and not to Christ or His religion that it is to contribute.

Undoubtedly the presentation of Christ and Christianity to the world by those who have sought and are seeking to make Him known has been inadequate and defective. It has been rendered difficult by its confusion with other ideas. The missionary was a foreigner. He came across gulfs of economic and intellectual divergence. His mission had, or even when it had not, it appeared to have, political implications. Some of these were innocent and unavoidable, but others were compromising and misleading. Much of this confusion was inevitable; for Christians are members of mankind and citizens of nations and they cannot lift themselves or their religion out of the world. The Saviour refused to pray for His disciples that they should be taken out of the world. He prayed instead that they might be kept in the

world. It must be our effort and prayer thus to be kept—kept from forgetting our Gospel, from any fear of restating it for new and altered times, from being so eager to restate it in terms of our own day that we forget to state it in its everlasting terms, from all pride, save pride about Christ, from all reliance on any resources or supports save truth and love, from all false philosophies, from all entanglements which really hinder the coming of Christ's kingdom of righteousness and peace and from every injustice of judgment or of attitude whether toward China or Japan or Chosen or toward Christ. At the last we shall discover that China, Japan, Chosen, Christ—it was all one. "I was hungry. Inasmuch as ye did it unto them, ye did it unto me." The missionary enterprise at home and abroad persists in conceiving our human problem and our human duty now as we shall be confronted with them at the last, in terms of the relationship of Christian men to every other man in the name of Christ.

It is Christ that we Christians owe to all men here and throughout the world.

If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground.

It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fullness of Christ's supply. He is adequate indeed to the full needs of each soul only because He is the whole world's sufficient Saviour.

> "In Him is life provided
> For all mankind *and me*."

The foreign missions enterprise denies the equality or unity of the world's religions. But it affirms the solidarity of mankind and is the supremest effort that ever has been made to realize it, to tell all men of the One Father, to proclaim human unity, "for He hath made of one blood all nations of men," to establish brotherhood and to bring all men into the fellowship of the only Lord and Saviour Jesus Christ. Foreign missions do not propose to do the whole of this. But these are the ideals which are beneath and above it and its part is to found Christian Churches in all races which will live by and for these ideals.

The Christianity of the New Testament does not has nothing to learn from the non-Christian religions. But every race has something to learn from other races and Christians have a great deal more to learn about Christianity, both from the New Testament and from the effort to lead men of all races to Christ.

And especially is it the hope of the Churches of the West that they may learn something more about the great

moral and spiritual values of Christianity from the new Churches of the East.

There is one respect in which any Church which seeks to found another Church and to prepare it for its own independent life and work ought to be helped and educated by the undertaking. It is a species of parenthood. And there is no greater discipline and enlargement than that of a parent helping a child to achieve independence of the parent. The delicate adjustment of freedom and control, of dependence and independence, issuing at last in complete self dependence and service rendered back to those from whom all service had been received—this is the greatest of all schools in the family, and there the transition succeeds, when it succeeds at all, because of love and the organic adjustment of life lived continuously and self-correctively. It is vastly harder to work out such a transition between older and younger Churches in foreign missions, with changing personnel and across racial and linguistic gulfs and with inimical environmental elements. But the effort is itself a great spiritual grace. Through this relationship our Western Churches may learn charity in the experience of human weakness and in the humbling disclosure of their own deficiencies.

There is a second respect in which the Church has been hoping for some great contribution through the foreign missions enterprise. She has been looking for some new treatment of Christian doctrine, some rich new experience of the Gospel, of Christ in the soul, some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet. Alas, no such contribution has yet been made. Not even a new heresy has arisen in any of the new Churches. No

great book has been written by these new Churches; no new truth uncovered; not even any old truth reaffirmed in any new and revealing way. Certain names may be mentioned but they are notable only for their infrequency, not for their achievement. Nehemiah Goreh and Masahisa Uemura might have produced something. Goreh was one of the rarest spirits of India. His daughter wrote the hymn, "In the Secret of His Presence, How My Soul Delights to Hide." One hoped that he would send forth out of his pure and humble spirit some new prophetic word of sacramental mysticism. It never came. Uemura was one of the most powerful Christian minds of his generation throughout the world. He knew the theological and philosophical literature of three languages, English, German, French. He embodied in his own psychology the best and most vital elements of old Japan and a vivid and original experience of Christ. He was bold and free to the point of truculence, but simple and tender. We hoped for some new and expanding treatment of the Gospel at his hands. None came. He and Goreh were satisfied that they had the Gospel, clear and true, in the historic faith of the Christian Church. But we still hope. All of us are but fellow learners in the school of Christ and we pray that new teachers may be raised up from the new Churches, though after a hundred years they have not yet come.

But there are lessons for us today from the new Churches which have arisen out of our foreign mission work and out of many of these I would here speak of three.

The first is from the Church in Japan and it is the lesson of the need in the Christian Church of clear moral judgment and of firm moral courage in the matter of never

compromising Christian life and truth. The early Church faced this problem. How much of the old life and the old ideas could be rightly carried over into Christianity? As we look at Christianity today we see that a great deal was brought into its fold. The name of our greatest Christian festival, the remembrance of the Resurrection, we call Easter, from the name of a heathen deity, and similar names are preserved in the names of the months of the year and the days of the week. And we maintain many customs such as bowing at court, saluting the flag, oaths and greetings, and graver matters which some consciences condemn. Where is the right line? That is a perplexing question for a new Church. There is a familiar picture entitled "Diana or Christ," which represents a Roman Christian girl standing by the Altar of Diana. The kindly old priests beside her are urging her to throw a pinch of incense on the flame. Her lover is whispering pleadingly in her ear. What difference will it make? She may think what she pleases in her heart, rejecting Diana there where alone it is of any significance. What is there to hesitate over in the mere physical act of throwing a pinch of scented dust in a fire? Well, it was because the early Church saw the difference and died for it that there is any Christianity today.

It is easy to see parallel problems in Western Christianity now. To name them would start sharp discussion but they can be named. The Church in Japan has met them in her experience. Was bowing to the picture of the Emperor and even to the Imperial Rescript on Education nothing but patriotic loyalty, like the saluting of the flag, or was it more? Did it compromise the pure loyalty of men in the worship of God alone? Political Shintoism said, No, it was not religious at all. But the

conscience of the Church felt differently and Mr. Uemura and others braved obloquy and peril in the dauntlessness of their moral judgment and the unyielding tenacity of their moral courage. Likewise in the matter of religious liberty this little Church in Japan has refused to be blandished into false definitions and has resolutely resisted any invasions of the Christian conscience and of fundamental human right. Well will it be for us in America and for the new Church in China to be as clear in our discernments and as immovable in our loyalty,—not as to true religious liberty only but as to the Gospel both as truth and as life, inseparable. We can easily defend the doctrine and neglect the life or praise the life and dispraise the doctrine. But our business is to see with undeceived vision when either one is compromised and to have the courage both to declare the New Testament truth and to follow the New Testament way. A good place to begin is in the matter of the convictions which we have seen to underlie the foreign missions enterprise. Do we accept this view of Christ and are we ready to pay the full price of living by it to the world's end?

A second lesson is from the Church in Korea and it is the lesson of the inadequacy of the interpretation of Christianity either as experience or as belief alone. There are those among us, as in all our Churches, who define Christianity in terms of experience alone. It is "the reproduction of the religious experience of Jesus" or "our own personal experience of Christ," or it is "the Spirit of Jesus," or it is "the new way of life." Well, even so it is a definition. Our objection is that the definition is not adequate. There is no escaping, sooner or later, the necessity of thinking out the facts or truths of Christianity in terms communicable from mind to mind, both express-

ing and justifying the Christian faith to thought, as well as embodying it in feeling and life. Indeed life that leaves out the rational necessity of explaining and communicating experience is not life at all.

Now the Korean Church has been a Church with a living genuine experience. It knew its Bible by heart. It knew and loved the Saviour. If experience without a reasoned apologetic, fitted to all the issues of the contemporary mind, is all that is needed then the Church of Korea has all. But now the flood of modern nationalism and critical unbelief, equipped with the questions and pretexts of secularistic philosophy, has come pouring in like a tidal wave. In hundreds of villages young men who are graduates of high schools and are outfitted with the propaganda of Russian atheism have organized societies to teach economic communism and religious nihilism. And the Godly old pastors of these communities have not had even a middle school education. They are wise and sensible and consecrated men. If Christianity is experience, there are no better Christians, but they realize now the absolute necessity of an equipment of the Church for the intellectual struggle which the Church in Japan has been prepared to wage and has had to wage for a generation against modern rationalized unbelief. On the great moral qualities of the Christian experience, Paul told the Philippians they were to think. The New Testament is full of the appeal—"Gird up the loins of your minds," "Be ready to give any man a reason for your hope." It is the everlasting call of God to man, "Come now, let us reason." The Christian Church in Asia and our Church at home have to meet the new problems—once more to restate to our own time and in its speech the solid, reasonable grounds for our Christian faith.

It is in part the lack of honest, thorough thinking about Christianity, what it is and what its true relations to other religions are, that accounts for weakness and delay in the Church's support of foreign missions. Men indolently and uncritically accept the idea that "All religions are essentially the same," or the idea that "Foreign missions are not accomplishing anything," or "The Churches are quarreling among themselves over trifles instead of uniting in a great work." Not one of these ideas is true. Any man who will accept the truth as to what Christianity is and who Christ is and what foreign missions really are and are doing, will support the missionary enterprise and give it a first place in his Christian life.

The third lesson is from the Church in China today. Christianity with us at home is no longer a matter of social isolation or persecution. It is rather the conventional and appropriate thing. We pay no heavy price for Christian confession. Perhaps we would do so if we took Christianity seriously, but even if we did we would have much earnest protective company. But in China in some of the fierce, fomented flurries of the past, which may well come and go again, Christianity has been deemed an offense, to be punished or even to be slain for, and though at present the more reasonable mind, natural to China, has returned or been allowed to act without poisonous or malign influence upon it, even still to be a true Christian puts to the test the stuff of Chinese Church members. How are they meeting the test? Will they endure it like true men or will they break and fail? Well, how have they met such tests in the past? The Boxer Uprising supplies an answer. Then they died by the thousand and some of the most impressive memorials in the world are the simple monuments to the martyred dead, Chinese and for-

eign, who died together in the Boxer storm and rest side by side until the Resurrection. It is said by some that Chinese martyrdom has no spiritual or moral meaning, that the Chinese die for nothing as readily as for something, for no cause as well as for the cause of Christ. But no one will accept that view who knew the dead or who knows the living. Simple men and women many of them are, but they know and love Christ and they are simply and steadily bearing the reproach of it. As Alexander Michie of Tientsin, the sharpest and most intelligent critic of missions, said long ago, in answer to the charge that the converts were "rice-Christians:" Not so. There are hundreds of Chinese Christians who are ready to die for their faith, which is easy, and thousands more who are ready to live for it, which is as difficult as the ascent from Avernus. To the question of fidelity to the faith, whatever the test, the Chinese Church can be trusted to make the Christian reply.

But the question is equally real for us. We are tested by the same conditions which have tested so sorely our Chinese fellow-Christians. How are we meeting our test? Some of us are not meeting it at all. It has found us out and revealed our shallowness. There are those of us who demand that their children should be withdrawn from China and exposed to no danger. Yet Christ died for men and calls for followers to whom other ends are greater than life. There are those who declare that the Chinese have shown themselves ungrateful and unworthy of help. Something is to be said on both sides of this idea, but grant it to be true. "And He came unto His own and His own received Him not." Is the disciple to be above has Master and the servant above his Lord? No, this is a time of testing for us as well as for the Church in China.

Do we really believe that our Gospel is a gospel of love and forgiveness and truth and patience, a Gospel which we are the more bound to offer to men as their need of it and our need are the more clearly shown?

Once again the fundamental question is as to whether we know what Christianity really is and mean really to give our lives to its claim. This is all there is to the foreign missions appeal and argument. Everything else is secondary or irrelevant. If Christ is the only Lord and Saviour then He must be shared with all mankind. If the present methods of sharing Him are inadequate or ineffective, then let the men who believe in Christ rise up and correct them and pour out in the enterprise a new flood of power and accomplishment. As a matter of fact this is what is really needed—a great volume of new and unwithholding devotion. Better men and women than the best who have already gone there have never been and will never be; like John Williams of Nanking for example, who laid down his life in joy, and whose family have only rejoiced in being counted worthy of such sacrifice and who have received back from China the assurance that no such sacrifice will be made in vain. At this last Christmas and New Year time a group of Chinese boys in Nanking wrote to Mrs. Williams of their grateful love and they ended their letter with the English lines:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life,
Rejoice, whatever anguish rend the breast,
That God has given you the priceless dower
To live in these great times and have your part
That ye may tell your sons who see the light

High in the heavens, their heritage to take,
'I saw the power of darkness take their flight,
I saw the morning break!'"

If we believed our Christian faith and walked in our Christian way and would learn the lessons of the Churches of Eastern Asia and of Him who holdeth them in His right hand and still as of old, "walketh in the midst of the golden candlesticks," we might see the dawn of that new morning.

III

Do Foreign Missions Know What They Are About and Are They Accomplishing Anything Worth While? Is the Work Conducted Wisely and Economically?

Do FOREIGN MISSIONARIES and foreign mission boards know what they are about now? Have they any clear aim and definite policies? If they have, are these simply the old ideas carried forward or are they new and living conceptions, recognizing changed conditions and adapted to new times? "It seems to me," remarked a business man from a western city, "that men have much less interest in foreign missions than formerly. Fifteen or twenty years ago it seemed to them that foreign missions were a great enterprise and that the laymen of all the churches were moving together to support the work on a great plan and that there was evidence that it was influencing the world in a big way. Now the denominations are apart again. There is doubt as to the real effectiveness of foreign missions. Wealth has increased enormously but the contributions to foreign missions are stationary or diminishing. There is something wrong."

In these questions and assertions there are a good many different ideas mixed together. It will be best to separate them.

In the first place the fundamental question is not as to old and new but as to false and true. If a thing is false it does not matter whether it is new or old. It ought to be rejected. And if it is true, no matter how old it is or how recent, it ought to be accepted. It is far better to get rid of the irrelevant conception of new or old, and

to ask instead what is right and true, and to lay hold of what is right and true and keep it.

As to the fundamental aim of the foreign mission enterprise there ought to be no doubt or difficulty. It is to be hoped that some day the aim will be achieved and the enterprise concluded. There will still be international relationships between the Christians of different lands but they will be on a new basis, between equal cooperating sister Churches and not between parent and supporting Churches and Churches that are still dependent and supported. The aim of foreign missions ought to include this ideal and foresee and provide for the transition to it. The clear and accepted aim of our Presbyterian foreign mission work does this. In 1920 representatives of all the foreign missions of our Church met in a Post War Conference at Princeton and summed up their long experience, their common judgment and their far-reaching foresight in the following terms:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

There is nothing uncertain or confused in this statement. It is definite and comprehensive. It charges the foreign mission undertaking with all its proper responsibilities but it does not charge it with any more. It sets in the foreground and at the base the primary business, namely, making Jesus Christ and His Gospel known to men in lands where they have not been known. And this is to

be done not carelessly or in the merely nominal fulfilment of the command to preach the Gospel to every creature. It is to be done honestly and genuinely with a view to winning individual men and women to a personal faith in Christ as our Saviour and Lord. Foreign missions rest on the belief that in every nation there are men and women who will thus accept Christ and be the beginning of the Christian Church. It is not enough to lead folk to admire Christ or to praise Him as a teacher or a martyr. The aim is to lead them to follow Him as His disciples, as men followed Him when He was here, as when they listened to St. Paul. And in every foreign mission field this is just what has happened. Often in weakness and with much disappointment and failure, but also in power and with indisputable sincerity and transformation of character, men and women have been newborn into Christian life and faith. Those who deny this deny facts. And this alone justifies all that has been done in foreign missions. They have produced fellow Christians, purer, truer, stronger than most of us. This is the first thing.

The second is equally clear. It is to build out of these believers and upon them a living native Church, as truly native in China or Japan as the Church is native in Scotland or Germany. The aim which has been stated, sets this forth in plain words. We are trying to plant genuine autonomous, indigenous Churches in each land. The adjectives which are used describe the ideal—self-supporting, not parasitical or dependent; self-propagating, not static or receptive only; self-governing, not controlled or directed but free. And such Churches have grown up. They are the joy and triumph of missionary work. In Japan, China, Chosen, the Philippines, India, Mexico and Brazil there are now such national independent Churches,

absolutely autonomous. They have still a long way to go before they are wholly self-dependent economically, though in Japan, Chosen and Brazil, especially, both in congregational support and in the general work of the Churches, these bodies provide far and away the bulk of their expenditure. The annual expenditure of the "Church of Christ" in Japan for Church work not counting what they spent personally for the education of their children was over $250,000 in 1925 as compared with $82,000 spent by our Mission for all evangelistic and educational work. In Chosen the Church spent $457,150 and the Mission $43,000.

Living Churches have been established in these and other fields but alone they are not adequate to the work waiting to be done. There are 60,000,000 people in Japan and the total membership of all the evangelical Churches is less than 500,000. They want help for the evangelization of the nation. At a conference in Karuizawa, Japan, in August, 1926, the following action was taken:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work, and secondary grade both in Meiji Gakuin and in the several girls schools. Everywhere there is need for the building up of school and college faculties.

"The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy, the prayers, and the active participation of American Christian encouraged to the fullest extent possible."

And from other denominations in Japan and from many

other lands similar or even stronger appeals have come. True Churches have been founded and the clearness and urgency of their appeals bear witness to the earnestness and sound-mindedness of these Churches. They do not share the views of the theorists or excuse-seekers at home who think that the foreign missionaries are superfluous now because they are not wanted. The right kind of missionaries are more wanted and more eagerly asked for today than ever.

And there is a third element in the missionary aim. Some people set it first. It is the accomplishment by Christianity of its mission in influencing collective life and human relationships. We set it last for two reasons. (1) Because the fundamental issue is personal and the mightiest social forces are personal. No social reforms can be made effective and permanent except on a foundation of individuals. (2) Because this responsibility is the responsibility not of the foreign missionary, who is both foreign and temporary, but of the Church which the foreign missionary is there to help to establish, which is native and permanent. These two elements are set first, accordingly, in the foreign missions aim. But the third element has its place. (1) Because right ideals of what Christianity is and what it is to do must be discerned and declared from the beginning. (2) Because often forms of community service and influence will be the most effective proclamations and commendations of Christianity. Deeds of love will preach it often when words fail. (3) Because Christianity is service. The Son of Man came to minister. His own words declared the distinction between His Gospel and the Gentile mind to be in the spirit of service. All that affects human life for good, and gives it abundance, that promotes righteousness, that em-

bodies the laws and illustrates the ideal of the Kingdom of God, helps to preach the Gospel and to make Christ known to men.

Now is there anything confused or obsolete in this conception of the aim of foreign missions? Can any one suggest a truer aim. If not, it would be far better if, instead of futile talk, we would all set to and try to achieve now this true New Testament, common-sense, essentially rational and right ideal.

"Well," but it is said, "your aim may be all right in theory but do foreign missions have any clear and consistent policy? Have they any reasoned and controlled plan of action, any deliberate and scientific scheme of method or methods?"

In general, yes. Speaking for ourselves we surely have. The main outlines can be clearly set forth.

1. Thousands of men and women, native and foreign, in our Presbyterian mission fields are busy, year in and year out, "preaching Christ." Their one business is to make friendly personal contacts and to explain and commend the Christian faith and life. They do this in all sorts of public assemblages, with small groups, in their own homes, in the homes of the people, with individuals, social relationships, literature, opportunities of personal service and kindliness, recreational life,—all these are used—to manifest the Christian spirit, to render human helpfulness, to express the Christian message and life. And such work is effective. In our Presbyterian mission fields alone 20,000 a year are brought into the confessed fellowship of the Church.

2. Thousands of other men and women, native and foreign, are busy in schools. Our Church has always

believed in and made use of education in Scotland and America, and our missions have done the same. They conduct 2,564 schools, ranging in grade from 157 kindergartens to 46 colleges and universities, with 116,328 students. Toward the support of this educational work our Board contributes $600,000 per annum and the people for whom the work is done, Christian and non-Christian, contribute $1,200,000. When it is alleged that foreign missions and especially the educational work of foreign missions is an undesired intrusion, how do the critics account for this popularity of mission schools, which in many fields—Persia, India, China—are the best attended, and for this provision of the larger part of the support of the schools by contributions on the field?

Today these schools are attacked on opposite grounds. It is said by some that they are using education as a cloak and agency for religious propaganda and by others that they are mere secular institutions submitting to governmental restrictions which prohibit religion altogether or allow it only on inferior terms, or even omitting religious and evangelistic effort of their own accord.

There are different situations in different lands and there are different opinions as to mission policies, but the policies and convictions of our Board have been unequivocally clear. When the question arose a few years ago in India over the so-called "conscience clause" legislation, which required in some parts of India that all schools receiving Government grants-in-aid should give up religious instruction in case of all students whose parents objected, our Board took the following action:

"The Board took under consideration the situation arising in the educational work of the North India Mission as a result of the action of the Government of the United Provinces in establish-

ing a conscience clause which in its effect compels mission schools, as a condition of continuance of the Government Grant-in-Aid, to eliminate required religious instruction from the regular curriculum and to give up religious exercises as a required part of the work of the schools. In view of the action of the three India Missions and of the India Council, and also of the Provincial and National Missionary Councils in India with regard to the right course for missions to pursue in the event of such a situation as has now arisen in the United Provinces, and in accordance with its own conviction and the conviction of the Church, the Board voted that it could not, for the sake of retaining Government subsidies, surrender the right to give Christian teaching as a regular and integral part of the education furnished in its schools. The Board voted further to suggest to the India Missions and the Council the desirability of a careful study of all their educational work in order to discover what the effect of the withdrawal of the Government Grants will be and what changes, if any, should be made in the extent and character of our work. It was further suggested that the India Council and the North India Mission should take up with the Government of the United Provinces the question of the equity of a gradual withdrawal of the grants over a period of three or five years, in view of the fact that the grants have been given for more than a generation, and that the understandings on which the educational work has been built up have been so nearly contractual in their nature that they ought not to be rudely annulled."

After full and further consideration the question was again dealt with by the Board on February 19, 1924, in the following action:

"The Board recognizes that this problem emerges now at a very difficult time, in view of the financial situation. At the same time it cannot believe that it is right, for the sake of the Government Grant, to remove the Bible and Christian teaching from the regular required curriculum of the schools in India so long as the Government allows the Missions to continue the schools with the Bible and Christian instruction included at the cost only of the withdrawing of Government subsidies. If optional Bible teaching and optional Christian instruction were the only condition on which the schools would be allowed by Government, as has

been the case in some other fields, the situation would be altogether different. The only choice open to the Missions in that case would be either acquiescence in the Government requirement or the sending of all their students to secular or anti-Christian schools. The present option, however, is between subsidized schools with limited rights to teach the Bible and the Christian religion on the one hand and unsubsidized schools with unabridged missionary freedom on the other. The latter alternative leaves it entirely open to the Missions to determine the times and forms of Christian teaching and influence which they consider most fruitful and efficient. It seems to the Board that the choice in the matter is clear, and its present action is that the decision heretofore maintained by the Missions and expressed in the Board action of June 5th, 1922, be reaffirmed.

"At the same time, in view of the important and difficult questions involved, it was voted that this matter should be brought to the special attention of the Standing Committee on Foreign Missions at the next General Assembly for its consideration, and if deemed wise, for definite action by the Assembly, with the understanding that every opportunity should be afforded to any representatives of the India Missions who might be able to attend the Assembly, to present the question in all its aspects and the considerations both for and against the conclusion now reached."

The General Assembly of 1924 unequivocally approved this position.

When in 1926 the Chinese authorities required that as a condition of the registration of mission schools all required religious teaching should be abolished and in some cases even optional teaching, together with all use of the school and its life for religious influence, the missions of our Church in China, with the Board's hearty support, took the following position:

"*A Missionary Aim for China.*—We believe that Christian education is necessary to the continuance of vital Christianity and is therefore essential to the life of the Church; that it is in harmony with the best traditions, culture, and ideals of China and thus will enrich the life of her people by leading them through

the cultivation of the heart into the knowledge of truth; and that it should be included in any comprehensive aim for missionary work in China. We therefore recommend as the aim for our China missions the following:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, the education of their constituency, the training of their leaders, the promoting of the work of healing, and in bringing to bear on all human life the spirit and principles of Christ.

"*Religious Character of Schools.*—To accomplish this aim and to make education more effective as a Christian agency, the quality of religious instruction should be improved. Not only in college, but in middle schools there should be a department of Religion under the leadership of specially qualified teachers and with the cooperation of the other members of the faculty.

"In the general subjects which are taught the educational ideals of our Christian institutions should be second to none, otherwise the standing and influence of our Christian leadership will be impaired.

"It is also important that our Christian homes rally to the support of the schools not merely for the purpose of securing the advantage of a Christian education for their children, but for the purpose of further strengthening the Christian influence in these schools.

"*Relation to National Culture.*—Christian ideals of education include the age-long and superb conception current among the Chinese people that the ultimate aim of education is the production of nobility of character. History has shown that the sincere and hearty acceptance and practice of the central truths of Christianity do result in love, reverence, truthfulness and courage. The Christian religion is historically one of the most effective agencies initiating and nurturing a healthy national consciousness and has given to the nations many of their finest patriots. Moreover, the Christian religion, with its belief in the controlling influence of a personal God everywhere working, stands for the essential unity of the laws of the universe, whether natural or spiritual.

"*Distinctive Character of Christian Education.*—Christian schools

have been established as a particular contribution to the religious life in China in the belief that religion is an essential in life, and that the best education must have the unique qualities supplied through knowledge of Christian truth.

"For this reason it should be made known to all that Christian schools are not to be regarded as forming a system either as a rival to public school education or as an organized part thereof, but rather as private schools supplementing in various ways and places the regular system.

"*Distinctive Character of Mission Schools.*—Missions have established schools which, as regards general education, are private and supplemental, having full educational aims but which are also designed to make a definite contribution to the Christian movement. They have been founded with full belief in the rights of private instruction and freedom both as to religious belief and the right to teach religion in private schools. On this basis they have been supported by our Home Church.

"*Mission Schools and the Chinese Government.*—We recognize the difficulties attendant on schools founded and supported by a church of a foreign land and those connected with school property held in the name of a foreign church organization. There is possibility of complications through the use of teachers of foreign citizenship. It is impossible to divest ourselves of citizenship rights but we pledge ourselves not to ask for privileges that would in any serious way differ from those asked for in other sovereign lands, nor differ from those which we would expect to urge for Chinese citizens in our own country.

"We recognize the propriety of properly constituted educational authorities seeking full information as to the work of our schools and we stand ready to furnish all relevant facts. We have no purpose to carry on educational work in opposition to the wishes of the people as expressed through the laws of the land; we do not wish to carry on work for Chinese students against Chinese law. In case any of our instruction becomes positively illegal we shall either close the school or withdraw such instruction. We prefer, however, to give up privileges and benefits that may accrue through registration and government recognition rather than to compromise the full rights of religious instruction."

It would be a strange thing for the Church to abandon the union of education and religion in her foreign mis-

sions at a time when the need of such union is increasingly seen as our greatest need at home, and to surrender the right of religious and educational freedom in her private schools abroad, which receive no financial aid from government at all, at a time when such rights and freedom have been finally and absolutely recognized at home by the highest judicial decisions in the United States Supreme Court.

There is no greater service which the mission schools can render in these days than to maintain for the new Churches the fundamental human right of religious freedom and to supply for the nations—China and Persia and the rest, a great body of men and women of religious conviction and principle and the sort of character which only such conviction and principle can produce.

3. There has, of late, been a curious silence with regard to medical missions. In a moment we shall ask the reason for it. But here we desire only to ask those who think that foreign missions are in a muddled state, not knowing what they are about, to consider how clear and Christian and efficacious foreign missions have been in their use of modern medicine and hospitals. There can be no doubt that this has been a powerful service. In our Presbyterian Missions there are 129 American men and women doctors with native associates and assistants. They have 93 hospitals and 120 dispensaries and treated, in 1927, 620,000 separate patients. They were conducting or sharing in eight medical schools with 683 medical and nursing students. One of these medical missionaries is just laying down his work in India after 40 years and is coming home decorated as Sir William Wanless. His life achievement has been the creation of one of the largest

medical institutions in Asia, almost entirely provided by contributions in India, the treatment of 627,735 out-patients and 55,631 in-patients, the performance of 97,485 operations, 13,288 of them for cataract and 8,133 abdominal, the training of 190 Indian doctors. On all he has stamped the impressof a loyal, earnest Christian character. He was as truly an evangelist as a surgeon. If any one says it is wrong to use medical skill as a cover for evangelistic influence it might be asked why it is not equally wrong for a skilful evangelist to give medical and surgical relief? As a matter of fact the Christian life is not a house of separate compartments. The Christian man must, if he is a Christian man, pour out his Christian character and faith in all that he does. Clark, who founded the great Japanese school at Sapporo, was not a missionary but he was a Christian and he refused to do the work at all except as he was free to set Christianity first outwardly, as he set it first inwardly in all his life and work.

Again one asks what is there confused or antiquated or indefinite or uncertain about work like this? Nothing. And no one can think that there is. That is one reason, perhaps, why it is passed over by present day missionary agnosticism. But there is perhaps another reason. Medical missionary work is the complete refutation of some current ideas which evaporate the missionary obligation. It is said by some today that foreign missions are obsolete because of the new views which have arisen regarding world relations and especially the relation of Eastern and Western culture. The East has as much to give as the West, it is said, and missions must be transformed into an interchange of treasures. But this view breaks to pieces in the field of modern medicine and surgery. There

are indeed homely remedies and some reasonable ideas of treatment of disease which have been developed in Asia and Africa, but these are negligible in comparison with what Western medicine and surgery must give to the rest of the world. And why should it not be given? It is not western. It is universal. All truth is universal. Why is not the right and duty of spreading the truth of the universal gospel of the One Saviour of the world just as valid and just as manifest as the right and duty of offering the relief of modern medicine to the sick and suffering folk throughout the world?

And no one can say that the people do not want such service. Apart from the salaries of American medical missionaries our Board spent in 1928, $71,166 for native doctors, supplies and hospital maintenance and the people themselves gave $659,371. Does this show that missionary work is not wanted?

It would seem, accordingly, that all reasoning Christian men would discern the elemental simplicity and truth of the aim of foreign missions and the obvious and natural inevitableness of the methods of accomplishing it. We do not know any other way of setting about doing corresponding things here at home. Words and deeds are the only agencies we possess, and love and life are our only power, through our One Saviour and by the One Spirit.

But are there not new conditions? Yes, indeed, some which are really new and some which seem new but are very old, and some that are not new at all but are the same under all changes. The aim of missions anticipates these changes and seeks to accomplish them. It is hoped that soon, and the sooner the better, foreign missions can wane and disappear before a growing Church which will take

their place. In many features of foreign mission work this is happening. Schools that once required foreign mission direction have been taken over by native leaders. Church administration ought to be and increasingly is in the hands of the indigenous Church itself. Separate congregations ought to be entirely self-supporting. Native missionary agencies should undertake projects of evangelization. All these changes ought to take place and are taking place. But all the foreign mission forces which they release and many more, are required to reach out into the enormous unreached fields to do the work that is waiting to be done. These are new days and they need new accessions of men and women, and new and bolder and more adequate effort, to deal seriously with the task of the Church, of all the Churches East and West, new and old, to make Christ and His Gospel known to all mankind.

In two respects especially are conditions changed. In the first place all the non-Christian religions are undergoing profound change. Many able and informed men in these lands think that the old religions are moribund and may be ignored.

Others will think that this view goes too far and that in Japan and India, especially, the old religions are adjusting themselves to the conditions and necessities created by contact with Christianity and modern science and philosophy, and are strengthening their hold upon the loyalty of their followers. It is unquestionably true that latent ideas in these religions are now construed in a Christian sense or in line with the pressure of Western thought and also that a great deal is now read into these religions out of the heart and mind of their best men who, un-

consciously, have drawn it directly or indirectly out of Christianity. This may make the immediate task of foreign missions more difficult but it will make the ultimate task of Christianity much easier, provided Christianity returns to and stands steadfast and clear upon the New Testament and faithfully represents Christ and does not dilute the gospel or betray its trust. But if Christianity sets about the business of compromise and adjustment as the non-Christian religions are doing, alas for us all. Christ is the compass, the one absolute standard. Our only hope is to conform, all of us, everywhere to Him. The business of foreign missions is to hold fast here with immovable fidelity.

The other great change which has taken place is the disappearance of barriers and of distance so that Christianity is judged now by its worst rather than by its best, by nations and peoples and conditions, even though these may be wholly non-Christian, rather than by itself. Its distinctive fruitage is overlooked and the conditions against which it is a protest and judgment are charged against it as though they were its effects. Often today one hears Christians in America or foreigners visiting America speak about America as an evidence of the futility and ineffectiveness of Christianity. Could there be a more tragic confusion of opinion? What is un-Christian in America is un-Christian. It is not Christian. And what is good here is what is Christian. And this Christian good is the best thing that can be found here, and wherever it is found, here or elsewhere, it is the best thing in the world. Christianity is entirely ready to meet such a test. As Paul said, show us a better gospel, a better spirit, a

better Christ. If it can be done we are bound to accept. But it cannot be done.

But how much stronger the witness of the foreign missionary would be if he had behind him the object lesson of a richer and purer Christian life in the land from which he comes and with which, whether he will or no, the people to whom he goes will identify him! It is on this ground that the criticism of foreign missions rests which asks "what business non-Christian America has in sending Christian missionaries to China." The answer is simple. Non-Christian America does not send Christian missionaries anywhere. It is Christian America that sends them and it sends them not because of its opinion of itself but because of its opinion of the gospel. It is doing its best to give that gospel to non-Christian America and is the stronger for that effort by reason of its accompanying effort to give it to all men everywhere. It knows that it will find many to reject it at home and many to accept it abroad.

But, it is asked, is there not a third new element in the foreign mission situation? Yes, there are many more. "Yes," it is said, "but we mean the need of radical change in the matter of relying upon political and military protection, and of the possible intrusion of Christianity and the defense of foreign missions by gunboats and marines?" This is one of the many instances of the contagion of language, of American shibboleths, as exaggerated as those of China. Outside of China there are no conditions in the world, and have not been for years, warranting this all too common form of criticism. Again and again foreign missionaries have made it clear that they were ready to give up extra-territoriality in their case wherever it pre-

vailed. They took the lead in Japan and Siam. And as to Turkey, where the capitulations held until after the World War, I heard the representatives of all the agencies at work in Turkey tell President Roosevelt once that they wanted no military or naval enforcement of their missionary rights. And as to China the vast majority of our own missionaries have lived far beyond the reach of gunboats or marines, and their work has rested on no such support. The whole great question of the wisdom and the net effect of the "toleration clauses" in the Treaties of 1858 is a fair question for careful and just judgment but such a judgment never will be reached by those who think only in the war-cries of the destructive period of the Nationalist revolution which are already outgrown. Foreign missions want no special privileges or protection. All that they want is the recognition of the fundamental rights of religious freedom and liberty of conscience which every nation ought to recognize for all people, citizens and foreigners, and such honest government and maintenance of order and administration of justice as every nation ought to provide equally for all who reside within its borders. The essential question, which is not a missionary question at all, is whether any nation can expect to enjoy equal rights in the comity of nations without fulfilling equal duties? If in any respect this principle condemns America then America is condemned. And likewise Persia and likewise China. But it is simply not true that in any land American missionaries have relied on gunboats or soldiers for the propagation of Christianity. It is true that they have expected of China the fulfilment of her honest duties and the recognition of broad human rights. But they have expected nothing of China that China ought not to have expected of herself.

So far as the Presbyterian Board is concerned the supposedly new doctrine of the International Missionary Council at Jerusalem is no new doctrine at all. It is old and commonplace practice!

But again it is asked, do the foreign mission boards know their own mind or have any real Christian principle in the matter of indemnities, for example? Our own Board knows its mind and has such principles. It has never taken indemnity for life and in the matter of property has sought to act in each case in a just and Christian way. This is its action:

"It has been and is the policy of the Board neither to claim nor to accept any indemnity for the life of missionaries. The Board believes that the widow and children of a missionary who has lost his life by violence in missionary service, should be provided for under the same arrangements of the Church as in the case of missionaries who died from natural causes and that in all such cases, it is the duty of the Church at home to seek to make its provision adequate to the need. Where a dependent wife or children are involved, it is the duty of the Board, as the representative of the Church, to initiate proper action, in cooperation with the Board of Ministerial Relief and to see that any necessary provision is made for their support.

"With regard to indemnity for property the Board believes that such indemnity may be valid when mission property is taken over by governments or destroyed by reason of the responsible remissness of governments, or when the circumstances are such that if it were a case of claim against the American Government, it would be recognized as right. At the same time, the Board does not lay down any general rule but believes that each case should be carefully dealt with by itself with reference to Christian principles and to the effect of any action or non-action on the Missionary cause. It would deprecate and refuse any indemnity which would be levied on the innocent or on the locality where the loss occurred in any way that might injure the Christian cause, and neither Missions nor Board should ever be involved in punitive actions, for which governments alone are responsible."

Something very explicit should be said regarding the criticism of the expense of foreign missionary administration and its use of the money given for the work. In reality no money begins to go so far as foreign missionary money. In medical work compare the cost of foreign missionary medical service with medical service in the United States. Let us take one American hospital and compare it with the expense and work of the 89 hospitals and 122 dispensaries maintained by the Presbyterian Board. Study the following table:

	One American Hospital	All Our Presbyterian Foreign Mission Hospitals and Dispensaries
Earnings	$490,160	$540,605
Other income	$621,238	$58,640
Operating expense	$1,015,134	$599,245
In patients	4,402	59,093
Out patients	29,810	441,139
Visits and treatments	113,113	1,155,657
Cost per patient	$34	$1.36
Cost per visit	$8.97	.52

And if we consider only the money given and not the earnings, the difference becomes more amazing. The money received by this one American hospital from endowment and as donations was $621,238. The total given for the 89 mission hospitals was $58,640. Each dollar at home provided for less than 1/20 of a patient. Or to put it otherwise it took $21 of benevolent gifts to care for one patient. Abroad each dollar given by the Church in the United States provided for 75 patients. It would have required nearly a fourth of the Board's total expenditure to provide for the medical work on the scale of cost of this one home hospital. What it required a million dollars to do, the Board did with less than sixty thousand. And yet foreign missions are called extravagant or inefficient!

This was a great city hospital but not as great in its work as some single foreign mission hospitals. But any country hospital in America could be taken for illustration also. One in a New Jersey town cost last year $323,819 and treated 18,332 patients in clinic and in-patient work, or $17 per patient as compared with $1.36 abroad.

In the cost of educational work take this same New Jersey town and compare costs there with our foreign mission schools. The number of children in school in this town was 3,314 and the annual cost, $395,147, or $119 per pupil for the year. In our Board's schools there were 110,653 pupils at a cost of $546,972 plus the salaries of foreign missionaries engaged in educational work which might be estimated at $500,000, making an average cost per pupil of $9, and remember that in the American town cited the schools run only through High School, while our foreign mission schools include colleges, universities and graduate schools.

The Board might have spent its whole outlay of $4,903,847 last year on its hospitals alone and the expense per patient would have been $11, or less than one-third that of the city hospital cited. It might have spent its total outlay on its schools alone and the expense per pupil would have been $44 or about one-third of the cost per pupil in the typical town used for illustration. If the Board's medical and educational work had cost as much as in these cases at home it would have cost $13,167,707 for the medical and $14,998,726 for the educational or $28,166,433 instead of what it actually did cost, namely, $1,105,612. Where has money been used more economically and effectively?

But it is said the overhead cost of administration and promotion is excessive. "It costs a dollar to send a dollar" is the old canard, as silly as it is false. And some go even further and say that a still smaller per cent than one-half of the money given ever reaches the field. Well, what are the facts? I wrote them recently in answer to an honest inquiry as follows:

"It is a pleasure to answer your letter of inquiry with regard to the cost of administration of our foreign missionary work.

"Our total receipts in the United States last year were $4,696,-966.00. The cost of administration was $191,229.00 or about 4%. The heavy item in overhead charges is not administration but collection and promotion—the supply of literature to the churches and the work of secretaries of the Board and of the General Council in maintaining and increasing the interest in the home Church. The total amount of such expenditures, including interest on borrowed funds necessitated by the churches delay in sending in their contributions ($10,846.00) and our Board's share of the expenses of the General Council, ordered by the General Assembly, ($115,182.00) was $469,000.00, or about 10%.

"In addition to the receipts from the home churches in America, however, the Board received for the work nearly $2,000,000.00 in fees, contributions, etc., from the churches, hospitals and schools on the Mission field. Inasmuch as all this was part of the money administered, it ought to be included in estimating the percentages and would reduce all of the percentages which I have given above by one-third.

"No one can feel more strongly than some of us do who have given our lives to the Foreign Missionary enterprise that the cost of promotion and administration should be reduced to the lowest possible figure. For years in our Board we held the total figure of expenditure or promotion and administration combined to less than 5% so that any one desiring to send a dollar to the mission field could do it far more cheaply through the foreign Board than by attempting to send it independently. He would, moreover, receive an accounting of the expenditure of his money and be

assured of its conscientious administration. I wish that we could get back to this lower ratio and I hope that some day we can."

The criticism that the losses and withdrawals of personnel in foreign missions are excessive and that they are much larger now than in former days is of doubtful validity. It may be sound in the case of some denominations and some fields but I cannot find that it is justified by the facts which have been gathered in the case of the Presbyterian Board. Outside of death the losses from resignation and withdrawal, largely for health reasons, are less than four per cent of the missionary staff. By way of comparison, one of the greatest New York banks reports 17 per cent, one of the greatest Life Insurance Societies 16 per cent, one of our greatest school faculties 10 per cent, an important steel industry 30 to 100 per cent, and in the Dry Goods organizations generally from 25 to 100 per cent. I submitted the facts to one of the best actuaries in the country and he replied:

"A leaving rate of less than 4% per annum is amazingly good, standing by itself. When it is remembered that a very large proportion of your staff consists of married persons and that in the case of such you have two resignations where you would otherwise have only one, it will be seen that the above figures, small as it is, is really inflated. I have no doubt that a study of the cause of resignation would be found reassuring.

"I find from the data which you sent me last December that the average term of service of those who resigned was a little over 10 years for both men and women combined. For men alone it was a little over 11 years, and for women alone it was a little under ten years. Without having any definite information, I have an idea that these figures will compare favorably with the average pastorate in this country, without making any allowance for the difficulty which churches sometimes experience in getting rid of the failures that sometimes occur.

"I am afraid that the member of your board who expressed

amazement at your turnover is not cognizant of what is occurring in business offices generally. The facts are a wonderful tribute to your organization."

But the tribute is to the service, not to the organization.

These questions which we have been noting are not the only present day problems nor the important ones. There are scores more. No missionary or mission or missionary board would claim that it had solved them all or solved any of them properly. But no other agencies have seen their problems more clearly or more steadfastly sought to solve them, one by one, in the light of Christ. The missionary movement believes in Him and means to try to do His will whatever the world may think about it.

And last of all, to return to the sympathetic view of the business man quoted on the first page of this chapter, two things may be said. First, there is more cooperation and unity in the foreign missionary forces than in any religious, philanthropic or educational work at home. The fields are divided so as to avoid duplication and conflict. Medical and educational enterprises are carried on by common support. Some of the Evangelical Churches are uniting in great union bodies. The whole movement stops short as yet of organic consolidation but it is essentially harmonious and unified and more adaptive and economical as it is than if it were mechanically absorbed in one great foreign mission trust. There is room still for progress and improvement, but in comity, cooperation and unity, the foreign mission enterprise is far ahead of the home Church.

And secondly—"a big way!" One often hears this: "You are only trifling with the attempt to change the world. Probably you cannot do it at all. Human nature

is not changeable. But if you could do it, you ought to attempt it on the great scale. Reach the great men and great forces. Remould the relations of nation to nation and race to race." Well, if it is human bigness that is intended, William James's familiar letter may well be recalled once more:

"As for me, my bed is made. I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes or big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, underdogs always, till history comes, after they are long dead, and puts them on top."

And it may be recalled, too, that God set about saving the world by sending His Son as a baby into a Syrian manger and that the Saviour began with a few fishermen and farmers of Galilee. We ought to have behind the foreign mission enterprise, indeed, the power and manhood and wealth of our Churches. And the sense of a great movement will come if men believe in the sufficiency and necessity of the gospel and in Christ as the power of God and the only Saviour of men. The foreign mission enterprise is the embodiment of this belief. It lives by it and it lives for it. Is this our belief?

IV

Do Our Missions Really Have Adequate Policies Controlling Them?

"Well," say the people who are dubious-minded about foreign missions, "we don't know whether you have convinced us or not. You have said a great deal about ideal aims and general policies but is all this anything more than theoretical? How is it really applied? Is it applied at all? And when you come to actual places and conditions are not foreign missions nothing more than the opportunism of individual foreign missionaries, not many of whom have the ability or resources really to influence worthwhile individuals or to mould society?"

There are several different issues raised here. Let us take them one at a time.

First as to the actual embodiment of our general ideas about foreign missions in definite policies and principles. Perhaps no better answer can be given than to summarize the findings of the Post War Conference of our own missionaries. In June, 1920, 105 of them met in the Graduate School of Princeton University for eight days. It was of necessity only a partial company, made up of representatives from all the Missions, chosen from their members at home on furlough, with a few who had come home specially for the purpose of attending this Conference. Many different views were represented by men and women who spoke out of experience and matured conviction. The whole Conference dealt with each subject of discussion. Then it was dealt with by its own special group, which formulated its judgment, and then a general

committee dealt with all of these and submitted them for final discussion and action to the whole Conference.

No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the more important of the Findings of this Conference:

The Aim of Foreign Missions

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.

The Board deems all methods and forms of missionary service legitimate in so far as they contribute to the realization of this aim. At the same time, it recognizes that questions of proportion and relation of various methods will have to be determined in the light of varying conditions.

Forms of Work

1. Evangelistic or Church Work.

In the direct evangelistic or church work, the aim is:

(a) To convey the Gospel to the people as quickly and effectively as possible by preaching, teaching, evangelistic institutional enterprizes, personal work, distribution of literature, the example of the Christian life, and the influence of the Christian home.

(b) To instruct in the Word of God and lead into saving relationship with Christ those who have become interested in the Gospel message.

(c) To cooperate in organizing into churches and in providing for the spiritual oversight and nurture of converts, that they may be developed into faithful and efficient Christians, filled with zeal for the glory of God and the salvation of men.

(d) To cooperate with the Church in promoting such practical forms of service for the welfare of individuals and society as will adequately express the spirit of Jesus Christ and the social teachings of His Gospel.

(e) To cooperate with the Church in seeking out and training men and women of special promise for leadership in the various kinds of evangelistic work carried on by the Mission or the Church.

2. Medical Work.

The work of medical missions is not merely a key to open the door into non-Christian communities, but an integral part of the Gospel enterprise.

While everything possible should be done to alleviate suffering and save life, at the same time the physician and nurse should aim to multiply their powers, through the training of doctors and nurses, thereby establishing in the country an indigenous Christian medical profession. The accomplishment of this purpose will require medical schools and hospitals properly equipped and staffed, training schools for nurses, the creation of medical literature, and facilities for training in medical research and in the promotion of public health.

The medical care of the missionaries and the institutions under their control will be one of the chief responsibilities of the medical force, and this service properly rendered can be utilized to increase greatly the efficiency and prolong the service of the entire missionary body.

Social service by the medical staff should also be advantageously used for the removal of ignorance, poverty and vice, and undoubtedly is one of the most effective methods of evangelization.

Both physician and nurse ought continually to sound the inspiring note of fervent loyalty to the Lord Jesus Christ in order that His spirit may permeate the entire work and that the seed sown in loving service be a rich harvest of human souls.

3. Educational Work.

The aims of missionary education are as follows:

(a) The evangelization of non-Christians. In some countries missionary schools furnish an important means of attracting young people to come under Christian influences, often including classes not ordinarily accessible to the evangelist, and affording opportunity through prolonged contact for thoroughly setting forth the Gospel by word, example, work and personal friendship.

(b) The leavening of non-Christian society. Through some who may not confess Christ in the school, or who may never confess Him, Christian ideals may yet so be brought to bear on

non-Christian society that its evils may be abated, its spirit influenced, and the winning of others to faith in Christ facilitated.

(c) An essential aim of missionary education is the nurture of the children of the Christian community and the training of those fitted for Christian leadership. This objective, which is essential to the missionary enterprise and which cannot be adequately met in any country except by missionary education, involves the training for efficient participation in family, community, vocational, church and state life. Evangelization is primary and essential to this, but evangelistic methods are not sufficient for its accomplishment. Secular education is not adequate because it does not prepare for efficient Christian participation in social life. Even missionary education will not meet the need unless it has a thoroughly socialized curriculum and supplies specific training that is both Christian and efficient.

4. Literary Work.

In the literature and publication department, the aim is to prepare and widely circulate in the vernacular the Bible and other books, tracts, and periodicals for the nurture and improvement of Christians and the pupils of Christian and other schools, together with literature suitable for apologetic and evangelistic purposes; and, wherever practicable, to utilize the native press as a means of disseminating Christian truth.

Relation Between Missions and the Church on the Field

1. National consciousness should be welcomed and recognized by provision for the absolute independence of the Church on the Field, with complete ecclesiastical authority, and responsibility for the administration of its own affairs.

2. This, however, need not prevent connection of the missionary with the church courts, nor connection in an advisory capacity, nor the power to serve on committees or to serve the Church on the Field in any capacity, provided the desire of the Church for such relationship or service is expressed by the Church itself through its own ecclesiastical authorities, but all such relationship should be looked upon as temporary and as falling short of the final objective, which is an indigenous Church on a native basis in which the foreign missionary becomes no longer a necessity.

3. Where the Church on the Mission Field desires it and the Mission approves, the ordained members of the Mission may connect themselves with the courts of the Church on the Field.

4. This matter is left to the Missions.

Ideals of the Church on the Field

1. The Church on the Mission Field should aim to become self-propagating, self-supporting and self-governing, and should be diligent in applying the principles of the Gospel of Christ to the social and moral problems of community and nation; the Mission, with wise counsel and cordial assistance, should encourage and foster the Church in the carrying out of this purpose.

2. The opening of the Mission to membership of national Christians would not be conductive to the establishment of an autonomous church, while it would create not a few needless problems.

3. As for methods in realizing the foregoing ideals, the Missions would do well to lead the way, not only by precept and practice, but by welcoming and trying out suggestions from the National Christians.

4. Group organizations will prepare the way for the organized Church, and the organized conference for the Presbytery, and evangelistic responsibility, even when accompanied by some measure of authority and financial assistance granted by the Mission, may pave the way for greater zeal and efficiency, as well as give opportunity for further instruction and further advance in autonomy.

5. Systematic giving of time and money should be, from the beginning, inculcated in believers, and any financial or other aid given by the Mission should be carefully set forth as provisional and should be rendered unnecessary by the ever-increasing contributions of the Church.

Future Policy

1. The Home Church and field force should be steadily held to consideration of the whole task and the full objective recognized by this Conference.

2. Each Mission should take steps to secure such contact of all its workers with various forms of evangelistic work as may keep them sensitive to its essential place in the total enterprise, and each Mission and Station should make definite inquiry as to the relation of its entire program to the objective recognized by this Conference.

3. The objective of immediate advance should be in those forms of work which are directed toward a more adequate native

leadership. Institutions, agencies and activities which develop such leadership should be established or strengthened immediately and primarily. The general principle will be applied according to conditions that obtain in particular fields.

4. First consideration in plans for expansion shall be given to those lands and sections for which our own church is wholly responsible; which occupy strategic points for world witness; where responsiveness is most manifest; and in which emergent opportunities exist.

5. Subject to manifest providences, existing work should be strengthened rather than new work undertaken, wise strategy at this time suggesting centralization rather than diffusion of work, the maintaining of strong centers at strategic points by missionaries rather than many lesser points, with the expectation that from these central points wide and constant itineration will be undertaken.

These are the general principles and policies of our Presbyterian foreign missions. But it is still asked, How is it proposed to apply these? Is there a definite plan for each mission field, with competent men and women carrying it out intelligently and continuously?

Yes, there is. Though much depends, inevitably, on the character and capacity of individuals. Years ago, for example, there were three very strong men in the Shantung Province in China, Dr. Nevius, Dr. Mateer and Dr. Corbett. Each was a man of extraordinary power and of vigorous personal opinion and each pursued a different missionary method. But all together they made up a sound composite policy. Often individuals clash when they ought to combine and there is inevitable loss. And often strong personalities establish institutions or acquire influence which no equal successor desires to carry on. And often situations and opportunities change for better or for worse and yield more or less than entered into our hopes. And often the ground on which the seed is cast is as iron,

or the husbandman reveals his own inadequacy. All this and much more is true.

But it is true also, that each one of our missions has a reasonable plan of action and development by which it is seeking according to its capacities, its resources and its opportunities to accomplish the primary and essential aim of winning Christian believers, building Christian churches and promoting Christ's Lordship over life. Take a few concrete illustrations. There are two missions in Persia, separated hitherto by the long time of travel, but drawn nearer and nearer by improved roads and motor transport. These missions divide the whole of Persia as a mission field with the Church Missionary Society of the Church of England by an agreed boundary from east to west. In our field, north of this line, we have stations in the main important cities, Urumia, Tabriz, Teheran, Hamadan, Kermanshah, Resht and Meshed. Persia is a Moslem land and the form of service most acceptable and justified in the mind of the people is medical work. No other work is more effective or convincing, or more helpful both as illustrating and as warranting Christianity. Accordingly, in each of these cities there is a mission hospital and for years these hospitals trained what few native doctors were available. In the beginning Christian missions to Moslems were not allowed, and the medical work afforded almost the only friendly contact, but there were Nestorian, Armenian and Jewish communities in most of the stations and in all of the earlier stations, and the legitimacy of the presence of the missionaries among, and working for, these communities was recognized. Schools were established for these communities and evangelistic work was done. In time the Moslem parents desired the privilege

of these schools for their children and the missionaries joyfully welcomed them. For years no opposition was offered. Then in 1927 government restrictions were imposed. This whole story is set forth in an action of the Board on February 20, 1928, as follows:

1. The Mission schools in Persia were founded in the first instance for the Christian communities in Persia and as such enjoyed the full sanction and encouragement of the Persian authorities.

2. In these earlier years no Mohammedan pupils attended the schools and it was the understanding that the authorities did not desire them to do so.

3. For many years now, however, the Mohammedan pupils have been enrolled with the hearty sanction and approval of the authorities. Boys and girls from the homes of governors, cabinet minister and even from the royal household, have been in attendance at the schools and the highest authorities have given the schools the endorsement of their official support and personal visitation. The Missions have warmly welcomed these Mohammedan pupils.

4. All these years the schools have continued with a uniform and consistent character and body of principles. They have always been Christian schools, teaching the Bible in their curricula and conducting religious worship. They have always dealt considerately with the religious relationships of their students and their supporting constituencies and have not met with governmental hindrance or discouragement.

5. When the present difficulties arose out of new requirements, the Missions sought in every respect to meet the government regulations so far as they could do so without the destruction of the schools and of their traditional and established character long recognized by the Persian Government.

6. When the schools discovered that they could not meet the requirements of the recent Minister of Public Instruction in the matter of the exclusion of the Bible and the inclusion of the Koran and certain Mohammedan religious codes in their curricula, they proposed that their attendance should revert to the status which prevailed before Mohammedan students sought entrance to the schools. In taking this position, the schools supposed that they

would have the entire concurrence of any elements in Persia that were averse to the education of Mohammedan boys and girls in schools which had the character of the Mission schools.

7. There has never been any constraint of any kind exercised on Mohammedan pupils. They have been free to attend the Mission schools or to go to other institutions. The schools have felt that their position as Mission schools had been sanctioned by long recognition and by rich service in Persia, and while they were glad to welcome all Mohammedan pupils who wished to attend such schools, they did not feel that it was right or equitable that because some Mohammedan parents wished to send their children to such schools, constraint should be exercised by the Ministry of Public Instruction either upon these parents or upon the schools with a view to altering that fundamental character of the schools which had made them the useful agencies they had been and had given them their place of esteem and regard in the minds of the people of Persia.

8. The Board does not now feel that it would be justified in conducting schools in Persia in which it is debarred from providing Christian instruction and Christian influence for the pupils who choose to attend. It believes that American missionaries in Persia should be free to offer what they believe to be the best service they can render, on the basis of equal and reciprocal privileges accorded to Persian citizens in the United States.

9. The Board earnestly trusts that all the difficulties that have arisen may be happily adjusted in conference between the missionaries and the new Minister of Public Instruction. It appreciates deeply the interest and helpfulness of the State Department and the representatives of the United States Government in Persia in the extension of their friendly offices towards securing a settlement acceptable to the Ministry of Public Instruction and, at the same time, preserving the religious freedom of the schools and full liberty of conscience.

After further developments on the field and very full discussions of the whole subject at conferences in connection with the meeting of the International Missionary Council in Jerusalem in the spring of 1928 at which the Rev. Cady H. Allen of the East Persia Mission of the Board, and Bishop Linton of the Church of England

Mission in Persia, Mr. Cash, the secretary of the Church Missionary Society and others were present, the Board took the following action:

"The question of the Mission schools in Persia and of the limitations already imposed or possibly to be imposed upon them by Government regulations was laid fully before the Board with the correspondence from the Mission and a report of the conference on the subject, held in Jerusalem at the time of the meeting of the International Missionary Council. It was voted to reply to the inquiry of the Persia Missions that the Board hoped the Persian Government would pursue the policy of the governments in Japan and India and Siam in Asia, and of governments of the West in recognizing the principle of religious freedom and according full educational and religious liberty to private schools which ask no state support and which seek only to make a genuine contribution to the strength and well being of the nation. If, however, for the time being or for an indefinite period the Persian Government is unwilling to accord these rights, then, the Board would advise the Missions to endeavor to secure in their educational work the right to give Christian instruction, either as a required or a voluntary course as the Missions may deem best, to non-Moslem pupils and to offer it as a voluntary study to Moslem pupils either within the curriculum or without school hours, and to be excused from the requirement of giving instruction in Moslem religious law. If the government forbids the Bible and all Christian teaching or influence in the case of all pupils whatsoever, and requires instruction in the Koran, or Islam, then, the Board will be obliged reluctantly to close its schools and to wait for a better and a more just and enlightened day. If, however, the minimum requirements from which there can be no release involve prohibition of all religious teaching to Moslems but allow Christian teaching to non-Moslems, then, the Board would deem it wise still to continue the schools, either with or without Moslem pupils in the hope that there might be a change in the future in the direction of the restoration of religious liberty."

As a matter of fact so popular had our schools become with the Persians that in some of them the majority of the pupils have been from Moslem homes. In each major

station there has been a high school with boarding department for boys and another for girls and the entire product of these schools has been absorbed in the life of the land; the boys' schools furnishing a large body of the capable and trustworthy officials and teachers of the country, as well as the preachers and teachers needed by the Church. Congregations, some of them entirely self-supporting, had grown up prior to the war. But the War nearly destroyed the Nestorian Nation and left the Church with only a fraction of its former strength, but slowly and with the warm support of the Missions, and with the additional reenforcements of a growing body of converts from Islam, a united evangelical Church of Persia, made up of former Moslems, Nestorians, Gregorians and Jews is developing. This Church, and its congregations, is entirely autonomous and independent.

As demand for higher education has come, the High School for boys in Teheran has been developed into a college incorporated under the Regents of the University of the State of New York and the Girls' School is advancing into the Sage College for Women, with equipment and endowment provided from the legacy of Mrs. Russell Sage, who was especially interested in Persia through her friend Miss Annie Montgomery, for thirty-five years a missionary in Hamadan.

What element of sensible missionary policy is lacking in the plan of the Persia Missions? The missionaries are the best equipped students of Shiah Mohammedanism in the world. The doctors have been the best physicians and surgeons in the country. And outside of Teheran and Tabriz theirs have been the only hospitals. There has been no reliance on gun boats or military support. There

has never been an American soldier in Persia nor an American warship in Persian waters, except the *Trenton,* which came not for a missionary but to take home the body of an American Consul who had been killed by a fanatical mob in a city where no missionary had ever been molested. It is true that there are grave political difficulties surrounding the Christian Church and all Christian missionary work in Persia, but that is simply because the fundamental right of religious liberty is not yet acknowledged, and the recognition of that right would be all that either the Church or missions would ask.

Or take again the Siam Mission. Formerly there were two Missions in Siam. It took six weeks from Bangkok to Chiengmai. Now it takes thirty-six hours by rail and there is regular airplane mail service. The Mission now united, is the only Mission at work except in Bangkok, a city of 750,000 people, where the Anglican Church has a small mission and where the American Baptists have a work, with no foreign missionaries in it, for the Chinese. All the rest of Siam is the field of the Presbyterian Mission alone. Here, too, the plan and policy of the Mission is simple and clear enough. It is trying to do just what the Persia Missions are attempting. It has hospitals and in Chiengmai it has a medical school for the North, but in the South the Siamese Government is doing a great deal in this field, which no Mission accordingly attempts. Likewise the Government has its schools, but the Mission has its Christian schools for boys and girls, some of which were the pioneer institutions, heartily approved and even aided by the Government, culminating in the Prince Royal College for boys in Chiengmai, the Christian College for boys and the Wattana Wittaya Academy for girls in Bangkok.

Problems of policy as to language (whether Siamese or Lao), as to conformity to Government standards, as to religious teachings, have all been worked out in good will and with guarantees of religious liberty embodied in reciprocal clauses wholly acceptable to both countries in the last treaty between the United States and Siam. It is worth while to quote this clause:

"There shall be constant peace and perpetual friendship between the United States of America and the Kingdom of Siam. The citizens or subjects of each of the High Contracting Parties shall have liberty to enter, travel and reside in the territories of the other, to carry on trade, wholesale and retail, to engage in religious, educational and charitable work, to own or lease and occupy houses, manufactories, warehouses and shops, to employ agents of their choice, to lease land for residential, commercial, religious and charitable purposes and for use as cemeteries, and generally to do anything incident to or necessary for trade upon the same terms as native citizens or subjects, submitting themselves to the laws and regulations there established.

"The citizens and subjects of both the High Contracting Parties shall enjoy in the territories and possessions of the High Contracting Parties entire liberty of conscience, and, subject to the laws, ordinances and regulations, shall enjoy the right of private or public exercise of their worship."

The difficulty in Siam is not the want of a proper program for the Mission. Such a program was drawn up years ago and has been steadily pursued. The difficulty is twofold—the lack of adequate support in missionaries and appropriations on the one hand, and on the other the immense passive resistance of Southern Buddhism to the Gospel. The influence of Christian ideals and spirit have deeply affected Siam from the days of the Christian tutelage in his boyhood of Chululangkorn who was king from 1868 to 1910. He and his successors, while earnestly supporting Buddhism, have warmly encouraged the Chris-

tian missionaries and recognized their influence for good. But the major accessions of Christians in Siam have come from the animistic people in the north, not from the ranks of Buddhism.

There are those who urge that missions or stations which have not been fruitful in direct results in the matter of converts should be given up and that fields where churches have been established should be left now to care for themselves while the missions move on. Perhaps there are times, as surely in the second case there will come a time, when this should be done. But on the other hand Christianity is loath to abandon a field just because it is hard.

It would be easy to take up each Mission of our Church and to outline its general program and specific plan. Many of these are subject to fair criticism and every year they have to fall under fresh review. Moreover the inadequacy of appropriations compels each year a reconsideration of the work and its results. From time to time more radical appraisals are necessary. And probably each missionary and each secretary of the Board at home has his own strong ideas as to what work should be maintained and what discontinued and what changes, moderate or revolutionary, should be made. Some of us would have a far greater proportion of living, evangelistic preaching and teaching and molding of men and women for direct evangelistic influence. But individuals can have their way only where they are able and willing to take the responsibility of the consequences and of carrying their way through. A collective work must be carried on by collective judgment and at the speed with which the body as a whole can move.

The question returns in the end not to the problem of

a right plan only, but to the quality of the men and women. Is it true that foreign missionaries are deteriorating or that they have never really been a capable body of folk?

As to old days a few testimonies will be the best answer: "I believe," said Lord Lawrence, "notwithstanding all that the English people have done to benefit that country (India) the missionaries have done more than all agencies combined. They have had arduous and up-hill work, receiving no encouragement, and sometimes a great deal of discouragement from their own countrymen and have had to bear the taunts and obloquy of those who despised and disliked their preaching; but such has been the effect of their earnest zeal, untiring devotion and of the excellent example which they have, I may say, universally shown to the people, that I have no doubt whatever, that in spite of the great masses of the people being intensely opposed to their doctrine, they are, as a body, remarkably popular in the country....I have a great reverence and regard for them." And Sir Richard Temple, formerly Governor of Bombay, said, "Such is their (the missionaries') conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The natives are too apt to think of us as incited by national aggrandizement, by political extension, by diplomatic success, by military ambition? These adverse thoughts of theirs are, no doubt, mitigated by the justice of our laws, by our state education, by the spread of our medical science, by our sanitary arrangements and above all, by our efforts to mitigate or avert famine. But beyond all these, I am bound to mention the effects of the example of the life and of the conduct of the Christian missionaries."

In many lands, missionaries have rendered service to States, their own or others, which have been gratefully recognized as promoting the peace and efficiency of contact between East and West. Caleb Cushing openly acknowledged in 1845 his indebtedness to Dr. Bridgman and Dr. Parker. He wrote to a correspondent.

"It is true that in the late negotiations with China, the most important, not to say indispensable service, was derived from American missionaries, and more especially from Dr. Bridgman and Dr. Parker. They possessed the rare qualification of understanding the Chinese language, which enabled them to act as interpreters to the legation; their intimate knowledge of China and the Chinese made them invaluable as advisers, and their high character contributed to give weight and moral strength to the mission, and while their cooperation with me was thus of eminent utility to the United States it will prove, I trust, not less useful to the general cause of humanity and of religion in the East.

"But the particular service rendered by the American missionaries in this case, is but one of a great class of facts, appertaining to the whole body of Christian missionaries in China.

"In the first place, other legations to China have been equally dependent on the Christian missionaries for the means of intercourse with the Chinese Government, of which well-known examples occur in the history of successive British embassies of Lord Macartney, Lord Amherst, and Sir Henry Pottinger.

"In the second place, the great bulk of the general information we possess in regard to China, and nearly the whole of the primary philological information concerning the two great languages of the Chinese Empire, namely the Chinese and the Manchu, are derived through the missionaries, both Catholic and Protestant."

(Here follows a long list of philological works, prepared by different missionaries.)

"In thus briefly answering your inquiry on a single point in the history of Christian missions, namely, their incidental usefulness, permit me to add that, eminently great as this their incidental utility has been, it is but a small point comparatively, among the great and good deeds of the religious missionaries in the East. There is not a nobler nor a more deeply interesting chapter than

this in the history of human courage, intellect, self-sacrifice, greatness, and virtue; and it remains yet to be written in a manner worthy of the dignity of the subject, and of its relations to civilization and Government, as well as to the Christian Church."

But, it is said, "the older generation of missionaries was far superior to those of the present day." They themselves did not think so. The older people speak with praise and contentment of the best young men and women who are going out today. The poor ones and the average are as good as the poor and the average of the past, and so are the best of today as good as the best of the past. Their names can be given but they would resent it. They themselves would be the first to deny their own exaltation, but nevertheless they are the best that the Church has. If better ones are necessary then the Church's best life must become better still. And indeed it must. And its average life must be lifted far above the present day low tension and feeble voltage. All criticism of the foreign mission enterprise returns at last as self-criticism of our own life at home. It is out of the feebleness of our faith in the historic and living gospel and out of the unheroic and indulgent ease-loving of our devotion, that our hesitancy and confusion with regard to foreign missions spring. It is out of our faith and our loyalty and our resolute purpose to share all that we know of Christ with all men everywhere, whatever the difficulties or the disappointments or the delays, that the enterprise flows, and on these it must rest. While these last it lasts. When these fail, it fails.

V

Are Foreign Missions a Reasonable Proposition?

I SHOULD like to try to make more clear how simple and absolutely rational the foreign missionary undertaking is.

There is no denying the fact that it is much muddled and confused in the thinking of many people today, and that it has got itself entangled in a good many compromising snares, and that even a great many of the people on the inside of it have become a little dim in their minds as to just what it is that we are in this undertaking to do.

As I understand it, the foreign missionary undertaking is nothing but the effort here at home and everywhere throughout the world on the part of individuals, but for the most part of small groups of men and women, to settle down as Christian friends and neighbors among people of other races and to try to live among them the Christian life and commend the Christian faith, to share with them what they themselves know about Christ in the hope that they too will be able to learn more about Him as others come from other races to explore His inexhaustible riches.

The missionary enterprise, however, is so mixed up with other things, it is so easy to confuse what is primary and secondary, it is so easy to identify the fundamental aim with the subsidiary fruitage, that one needs at the outset to get it clear that we are here in this undertaking attempting to do precisely what Jesus Christ said in those clear words of His at the end of His life, "Go ye and make disciples!" That was His conception of the mission on which He was sending His people out into the world.

It is true that nobody can do that without doing a great deal beside. The missionary enterprise in the one hundred and twenty-five years of its modern history has altered the whole fashion of thought of great areas of the world.

A book appeared some years ago by a Scotchman named John Morrison, entitled "New Ideas in India," which was nothing but a competent and a dispassionate study of the comparative thought of India a hundred years ago and now. It showed that a man who lived in India a hundred years ago would not know the thought of his own country if he should come back into it today, and how fundamentally new ideas, radically at variance with the ideas of a century since, have come now to be the commonplace principles in the thinking of India. Something brought about that change.

I was impressed some time ago by an editorial in the *Japan Times*, which is the English paper usually regarded as the official mouthpiece of the Japanese government. This editorial was in connection with Dr. Mott's last visit to Japan, at which time the editor of the paper summarized the changes that had taken place in Japan within the last fifty or seventy-five years.

"No amount of sophistry," the editor says, "no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture. . . . Let us ask who it was that taught us in this struggle for uplifting ourselves! The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice, and propriety, therefore Christianity. Japanese Christians professing their belief in the Bible and going to churches

may not be large, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas are innumerable. In fact, it may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country."

I could pile up the testimony indefinitely from many races and from all over the world, showing how little by little the fundamental Christian conceptions, embodied in human lives, released by the simple preaching of the gospel, operating through many forces on the thought of mankind, are slowly pervading the world. Some of this testimony has been presented.

But that is a secondary fruitage. "Go ye," said Jesus Christ, "and make disciples!"

Let me state another of the fruitages!

The enterprise from the beginning has been a gigantic philanthropy. I suppose it has resulted in the relief of more suffering and the healing of more disease than any other single activity in human history.

Let me cite again the case of our friend, Dr. Wanless, in his medical work at Miraj in India. I remember when he was a medical student, making his way first through the preliminary course in Toronto, then coming down to New York and doing any work to complete his medical course. While he was a struggling pre-medical student in Toronto, among the children whom he met as he went among the poor was one little girl who was dying of tuberculosis. She had accumulated a purse of forty cents, which on her death bed she gave to Dr. Wanless with the charge that if he ever succeeded in fulfilling his ambition

to go as a medical missionary he should take that little treasure of hers and make it of help to little children elsewhere in the world. Dr. Wanless kept telling that story wherever he went to speak before he finally sailed for India. When at last he went he had gathered $800 as a result of telling that child's tale. With that and the support of the late John H. Converse, president of the Baldwin Locomotive works, Philadelphia, he began his medical work in India in the native state of Miraj. Now he has, I think, about forty acres of ground, with some thirty or forty buildings,—operating rooms, wards, laboratories, convalescent homes. In the years that he spent there he has treated over half a million patients; he has performed nearly a hundred thousand operations, many thousands for cataract. He has sent out from his medical school nearly two hundred medical students to travel all over southern Asia.

The last time I went up the Persian Gulf the doctor on the boat happened to be an Indian from the Bombay Presidency. One evening as we watched the sunset he asked me where I had been in India, and when I told him I had been to Miraj the man's whole aspect changed as he poured out his adoration for Dr. Wanless and all that he had meant to him and the other men who had come under his influence.

I can see still that moonlight night in the little open court of the dormitory of the medical school, the boys from all over India as they sat in the moonlight telling us where they had come from and what their ambitions were. Their spokesman closed his speech by telling us that if we should ask him and his companions what it was that made that work at Miraj, and brought them there, he would be able to answer us in brief words.

"It is Jesus Christ," said he, "and Dr. Wanless."

One would like to get bracketed in an association like that!

I think back over the generation of all that that one man has been and meant in India. Of course he had to do it because he was a Christian man, and he could not look unmoved on suffering. He did it because this was the most powerful way to convey the meaning of the Christian gospel and to tell men about the love of God, by showing them that love in a man loving his fellow men. But back of all he did it in order that disciples might be made, and that among the hundreds of thousands who passed through this hospital and its atmosphere of unbroken love men might learn that the richest thing in all the world was to hear Christ's call, and to rise up and go after Him, and serve others in His love.

In the third place, it has not been possible to carry out even the simple aim of which I have spoken without launching tremendous educational activities. It is a simple fact that as one looks out over the world today the educational system of well nigh every great non-Christian country was built on foundations laid by missionary hands.

The University of Japan, in Tokio, began with Guido Verbeck and Divie McCartee. The great educational work in China began with two or three men, fifty or sixty years ago, who for a decade or more trained in their mission schools most of the competent teachers that were available in that day for any efficient schools whatsoever in China. The whole educational system of India was built on William Carey and Alexander Duff and the men who have followed them, many of whom to this day stand at the head of some of the leading educational institutions

in India, that have held their own in spite of all the growth of government education. You could go all over the world, and either find that the great educational systems of the world today are the fruitage of what missionaries did, or that what missions did they are doing still, and conducting yet in these various lands the institutions that are richest in their contributions to the character of the nations they have gone to serve.

But, once again, the schools were not started just for the purpose of teaching better ideas about the world and the universe that we live in, but for bringing men home to the heart of life, and making them disciples of Jesus Christ.

Now for my part I do not care a bit if this way of stating the missionary enterprise imperils some of the support that has been given to it on other grounds. I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncompromisingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour.

And one rejoices as he travels to and fro over the earth to see how faithfully the missionary undertaking has accomplished this, its primary end. The disciples have been raised up. I could name them here, the men out of well nigh every race under heaven, in Japan and Korea and China and the Philippine Islands, Siam and India and Persia and Latin-America, the men whom I know as

friends, as dear and intimate as one's friends at home, and in whom Christ has wrought more than He has wrought even in any of us. It is a simple and reasonable undertaking in which the foreign missionary enterprise calls us now to enlist,—simply to take what we know about Christ and are sure of with regard to Him in our own minds and lives, and share that with the rest of the world.

But it is not only a perfectly simple and reasonable undertaking: it is a legitimate and a warranted enterprise.

We are told so many times today that it is the resented imposition of a Western culture on reluctant and unwilling peoples. Well, to the extent that it is an imposition of Western culture there ought to be some resentment, but likewise there ought to be much less than we sometimes imagine that there is. For what is it that brings the foreign students here to our own land except to get the best we have to give them to carry back? Why should not they and we take it, as they intend to do, to the nations from which they came?

But it is not a Western culture that we carry. I say it again. There is not a book in our Bible that was written by a Westerner. Our religion was born on the soil of Asia. What we are carrying back to Asia is something that we got from Asia, that we have done our best to understand, to enrich to the extent that we could, that we bear back now to the continent from which it came, asking that continent to take its share now in exploring all that is still hidden there and that must be drawn out if Christ is to do His full redeeming work in all human life.

It is not an imposition. All that can be said in support of the assertion that the missionary enterprise is an

unwelcome imposition springs from the idea that the missionaries in China owe their status to the fact that the treaty ports were opened as a result of war, and that the treaties made it legal for missionaries to go more widely in upon the life of the people. That is a pretty slender basis indeed on which to charge against the effort to make Jesus Christ known to the world that it is a forced imposition upon the rest of mankind. Where is it an imposition today? There is not a missionary in the world who stands on political power or authority: not one! There is not one who would not be there if every last Western government should crumble, so far as he is a true missionary. If the government under which he is living would not tolerate him, the apology must be made for it, not for him or for Christ. He has gone out in his love of Christ to share Christ with the world, and the political complications that are inevitable in a world that is unified and that cannot be divided we simply have got to put up with as we try to do our sincere work of friendship and of goodwill. The missionary enterprise is not a resented political imposition.

Take, for example, to make it concrete and definite, our own Presbyterian Board of Foreign Missions! We spend every year now in the foreign missionary work a little over six million dollars. Two-thirds of that amount is given in the United States, the other third is given by the people among whom we are so many times told we are not wanted. Indeed, the facts are more remarkable still, for most of the money that we give is spent on the support of American missionaries: two-thirds of all we give is spent on the support of American missionaries, and only about a third of it on the support of the native work, the schools and the hospitals and all the itinerating

and the assistance to the representatives of the national churches. They themselves give twice as much as we give. For every dollar that our board spends on a school or a college or a hospital or a church anywhere throughout the non-Christian world, the people among whom we are working give two. Is that evidence of a resented imposition?

When you take the men and women who could speak if they were here of what they themselves have experienced, they would not tell you a story of resentment of their coming. They would tell you a story of such love and affection as would make us, leading our poverty-stricken lives here, desirous of pressing into such a fellowship. Read the inscription to a valued old Scotch friend, Dr. Dugald Christie, who was for nearly forty years a medical missionary in the city of Mukden in Manchuria. I was there some years ago, after the bubonic plague, when a little barrier of Christian men threw themselves across the pathway of that plague. The mortality in that plague was 100 per cent. Those men knew that if it ever touched them they were doomed, and yet one after another joyfully laid down their lives to protect the great mass of China lying south of them. One of them was young Dr. Arthur Jackson, who had gone out from Liverpool. The Chinese had put up in the hospital at Mukden a bronze tablet given by the viceroy in memory of Arthur Jackson's life and what he had done for China in that hour of her need: a man could not ask anywhere on earth a richer, a more glorious tribute than that which the Chinese put up there to young Dr. Jackson. And now just the other day, when Dr. Christie finished his work and came home, in memory of what he had done for Manchuria

there was a popular subscription to erect a monument to him in the square in front of his hospital, and the people of Mukden and Manchuria,—farmers, day laborers, officials, merchants of every class,—gave the six thousand dollars necessary for that monument. Here is a translation of the inscription they carved on it:

"Dugald Christie, a native of Scotland, came across the sea to Manchuria in the 8th year of Kwang Su of the Manchu dynasty, and established the Mukden Hospital. In the first year of the Republic he organized the Medical College, by which the treatment of disease was for the first time placed on a scientific basis. He won universal approbation for his unwearied labors as a pioneer in charitable work.

"In the 11th year of the Republic he resigned and returned to his native land. He had been in Mukden for 40 years, during which he showed a spirit of self-sacrifice and sincerity. Although he repeatedly met with obstacles and difficulties, he never failed in his purpose to go forward. Year by year the sick were raised to life, their number amounting to tens of thousands. All classes, high and low, recognizing his services to society, willingly contributed in aid of the work, which has now greatly expanded.

"His virtue and merit are imperishable. Accordingly a sum of money has been raised for the erection of this bust in bronze to preserve his memory, and this brief account of his life has been carved in stone as a stimulus to all who shall read it."

I traveled a few years ago the length and breadth of India for months with the late Dr. J. C. R. Ewing. He had been for 40 years a missionary in India. For 30

years he had been president of the Forman Christian College in the Punjab, which he lifted to the top of all educational work in Northwestern India. For seven years he was vice-chancellor of the University of the Punjab. Public sentiment picked him out as the man to lead any great movement where Englishmen and Mohammedans and Hindus were to be bound together. They made him chairman of the Kangra earthquake relief committees. When at last he came away the Indian government gave him the title of Knight Commander of the Star of India, a title never before given to an American, and given, I think, to only one other missionary in the whole history of missionary work in India, and he became Sir James Ewing.

A resented imposition? Why, these men have walked through the hearts of the people among whom they lived, and will abide there.

We think of these perhaps as great and outstanding personalities, who would stand out in any community East or West to which they might go. But I could tell of men and women by the hundreds, simple folk with no larger resources than ours, who, so far from being alien elements in the life to which they have gone, have had its heart open and take them in.

When the Assyrian nation fled at the end of the war from Urumia southward, 70,000 of them, in one of the greatest and most pathetic hegiras of history, they would not move until their shepherd went with them, and Dr. Shedd went out from Urumia as their rearguard until he died protecting his people in the hills of Kurdistan. And when he was gone, where did they turn for another? Why, there is a noble old missionary, who has just finished his career in Mosul on the ruins of ancient Nineveh, who

went first to Great Britain in their behalf, and then to the League of Nations at Geneva; and about the only voice they have had pleading for them, a whole nation, and trusted above all officials by the people, was this simple missionary whose name you would not know. So far from this enterprise being a resented imposition, where the thing is real and true it is the most welcome and beloved ministry that ever has been abroad in our earth.

And it is not only a simple and a rational undertaking, and a legitimate and a warranted enterprise: it is a necessary and absolutely indispensable one.

Of course I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet come into its possession.

And the whole world knows that something is necessary. For the great problems that men have been wrestling with since the dawn of time they are not satisfied with the old solutions. You cannot find one of the old non-Christian religions intact today: not one. Professor Beach spent years writing a great book on Confucianism, and then he found that what he had written about was gone, and would never come back again,—and, alas, a great deal of the good went with the evil of it!

I heard Rabindranath Tagore in Wellesley Chapel when he was here in the United States, talking on the village folklore of India, and what he was talking of was not the old indigenous folklore unmodified. His words were per-

meated through and through with what Tagore got from his fathers, and what they and he got out of the impact upon their lives of the spirit and character and teaching of our Lord Jesus Christ.

As for Mohammedanism, it has been thrown overboard in the only Moslem country that has gone its own way. You need only to pick up a book like Amir Ali Syed's "Spirit of Islam" to see how the intelligent men among Mohammedans have cut loose for once and all from the old religious and social anchorages in that 7th century of backward civilization in Arabia.

No; it is an absolutely necessary enterprise in our world, provided Christ is what we believe Him to be.

But there is no use in mincing matters! It is necessary on other grounds. Let me cite a letter from a competent medical man in middle Asia! He has been making a study of child mortality. Now it is not pleasant reading, but this is what he wrote:

"It is generally known that the infant mortality in Persia is large, and in order to find out approximately how great it is we secured statistics from 200 women of various ages and classes, villagers and city women, women who came for medical treatment and women who were not ill but merely accompanied some patient to the hospital. These we thought would give us fairly representative statistics, even though the series is not large.

"These 200 women have 325 living children. Six hundred and nineteen of their children have died under the age of five, and they have had 189 miscarriages, an infant mortality of 71 per cent. These are conservative figures, because if proper statistics were available it would be seen that of these 325 living children a certain percentage of

those under five will die before they reach that age. It would probably not be an exaggeration to say that out of every four babies born in Persia three die before they reach the age of five years,—an infant mortality of 60 per cent against a similar mortality in Great Britain of 8 per cent."

These figures for a so-called civilized country are appalling, and are nearly as bad as conditions in savage tropical Africa, of which Dr. Howard Cook writes: "In Uganda we have a child mortality death rate of more than 75 per cent." Dr. Neve states that the infant mortality in Kashmir is nearly 50 per cent. When we compare these statistics with others from America or England, where only one out of eight or twelve children dies in infancy, who dare say there is not need in these lands?

Sir John Hewitt said in his last report as lieutenant governor that the death rate in the United Provinces in India was three times the death rate of America and Great Britain.

I came back only three years ago from Chile, which ought to be one of the garden spots of the world, in that beautiful valley watered by the streams pouring down from those perpetually snowclad Andes. Chile is a killing ground for little children. Two-thirds of the little children die before they are three years of age.

I have been reading again recently what President Eliot wrote in the report he presented to the Carnegie Foundation when he came back in 1912, entitled, "Some Paths to Peace." If any one thinks there is no need for what Christianity has to give to the world, I do not ask him to turn to any missionary apologetic. Read what President Eliot has written in that book about what he saw with his

own eyes, about the appalling need the world around for the surgery and medicine of so-called Christian lands, and for the illumination of men's minds which only the tearing up of their whole old way of looking at the world can ever bring to them!

It is not only a rational and legitimate undertaking: it is a fundamentally indispensable and necessary one, and it never was more necessary or appealing than it is today.

Everything that could be said 45 years ago about our world, when the Student Volunteer Movement for foreign missions began, can be said today and far more. That was in comparison a static and immobile world that we were looking at then. It is a different world that we have to deal with now. It is a world where the men of every race know that a new day is dawning, where the men of every race, whatever their old or varying personal convictions may be, are clear that a path must be found to bring mankind together into one, a path of common brotherhood and goodwill and common understanding of the things that are fundamental in life. We live in that kind of a world now.

I often think of the quaint way of putting it of Paul Kanamori of Japan, when he said to a little group of us a few years ago:

"Don't you see, my friends, that the iron is quite red for the stroke?"

It recalled those words that the Chinamen spoke to Archdeacon Moule in Ningpo, back in the days of the Taiping rebellion, when so much was shaking in China.

"Mr. Moule," said they, "strike while the iron is hot!"

Well, there is a better metaphor than either of those, and an older one, of One who sat wearied by Jacob's well,

and looked off over the plain, with His disciples and the townsfolk coming to Him, and said:

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to the harvest!"

I said it was a metaphor, but it is not a metaphor.

A friend came home the other day from Japan with a statement from Dr. Ebina, one of the ablest Christians today in Japan, and it was nothing but a repetition of what I had read from him in a statement only a year or two ago about his own country and its need:

"Japan has begun to drift. Whither is she drifting? How shall we interpret the signs of the times? I firmly believe that Japan's real regeneration depends entirely on the united efforts of Christians, especially Christians of Japan, America and Great Britain. If Christ loses Japan it will be an irremediable loss to Christendom." And he closes with a last appeal: "I do not ignore the work in China. It is important, just as in any other part of the world. But China is an immense country. The work there is the work of centuries. Here in Japan we have a small but powerful nation, similar to the ancient Greek or the Jewish nation, which will be converted within half a century if we are fully prepared to meet her need. If we understood rightly the real need and situation in Japan we would not hesitate to advocate a fourfold appeal to increase the missionary force from abroad, forces sufficient to make short work of the evangelization of Japan. Then Japan as a converted nation would herself become the vanguard of the missionary forces on the Asiatic continent."

Would that as we look back across the years we might take this whole thing as seriously as the first Christians took it! It is not a game that we have fallen on in our modern world. That old death grapple in the darkness between great forces and the Word, of which Lowell used to sing, is more real and intense today than it ever was. And there is a shame upon the men today who are looking at it frivolously, who think that all they have ahead of them is just bread and games instead of the most tremendous struggle that was ever offered to a generation, with the possibility of a richer and truer outcome than men ever could have foreseen before,—a call to us clearer and stronger and more splendid than any call that came to men before, provided we ourselves know Christ, and love Him, and love the world, to go out, no matter what the difficulties may be, nor how great the disappointments, nor how hard the task, to do what can be done in our world in some generation,—and we could make it our generation if we would,—in binding the whole of mankind together in the only unit that can ever bind it, the unity of one loyalty to our Redeemer and the world's only Saviour, Jesus Christ!

VI

Is the Work Not Now Practically Done and the Need Over?

Around the walls of the chapel of the Hill School of Pottstown, Pennsylvania, are rows of little bronze tablets, commemorating the lives of boys from the school who have finished their work in the world. The latest of these tablets is a memorial to Maxwell Chaplin, a graduate of the school and of Princeton University and Hartford Seminary. He went out to give a brief, but glorious life to China, and died of cholera in the early months of the year before last. He was a rugged personality, a strong hater of wrong, especially of what he conceived to be the wrong of war, but one of the chief elements in his strength was its tender gentleness. On the simple bronze tablet, under the name and the dates, these are the words:

"Gentle strength and noble heart, a lover of all mankind. The children of the Hill have passed this way."

What was the way that Max Chaplin passed? It was the way out to the neglected and uncared for places of the earth and into those wide areas of human life, where Jesus Christ has not yet been adequately made known. Two years ago Mrs. Roys and Dr. Hugh Kerr and I followed the geographical way that he had gone to his station far up in the heart of China. As we made our way in the little launch over the flooded country, covered as far as the eye could see by the overrunning waters of the river Hwai, our boatman made no attempt to follow the channel. He steered as his soundings indicated he might go, across the flooded farm lands, and hour after

hour we passed over what had been the field of Max Chaplin's brief missionary career. There were cities and villages innumerable until at last we came to the hillside from which we looked down on his station in Showchow, one of the oldest cities of China.

In all these cities and villages by which we had come there was not one Christian, Chinese or foreign, trying to make our Saviour known. As we looked off from the hillside above Showchow, here and there on the dry land and amid the flooded waters, we could see the little green patches of trees that betokened the presence of the uncounted villages where still Jesus Christ is to be proclaimed.

The nearest other mission station was hours and hours away. Under the old modes of travel it was days and days distant. Later we stood on the little hillside beside the Taoist temple, behind that neighboring station and tried to count the towns and villages on those wide plains in which Christ was yet to be made known. The haze of the distance buried innumerable villages, and I could not count them all, but, as far as the eye could see, they dotted the landscape. Seven hundred and fifty I counted on that one plain, looking out from that one hill, and in most of these towns Christ's story is still to be told.

These are not exceptional conditions that one has to face in our world today, not in an unreal or unknown world, but in the actual world in which our lives must be lived and our duty done. These are representative conditions. No doubt one cannot exaggerate the extent of the diffusion of Christianity all through the world, but neither can one exaggerate the magnitude of those areas in our present world, nineteen centuries since Christianity

began, where Jesus Christ is still an unknown personality and power.

On this trip we attended many gatherings of Chinese and missionary leaders in different parts of China. Everywhere we asked them honestly to tell us whether the work was measurably done or whether we must go back to the Church at home and to the oncoming student generation and say that the Christian task still lies ahead, the great mass and volume of it unaccomplished.

In Shantung, one of the most populous provinces, we asked how many of the villages are evangelized in that province which is one of the best supplied in a Christian way in all China. Reduce evangelism to its very lowest expression, and say how many villages are visited by any Christian Chinese or foreigner once a year. They could not allege that one twentieth of the villages of Shantung have heard the Gospel once a year from any missionary or Chinese Christian. We asked the same question in the Province of Kwangtung, a province half the size of France, at the other end of China, with a population of 28,500,000 Chinese and only 36,000 Christions. You might distribute those 36,000 Christians, one by one, over all the towns and cities and villages of that Province of Southern China and you would barely have one Christian for each city and village. Canton would have one Christian and all other cities only one Christian, down to the last village.

And this condition is true not of China only. Summer before last I spent part of the summer in the great northern island of Japan, Hokkaido. It is frontier territory that reminds one of the frontier settlements in Alaska and Northern Canada. There one finds villages by the hundred, half a dozen cities of fifty thousand population each,

in which there was not one preacher or teacher of the Gospel of the Saviour of the world. There are 12,116 communities in Japan, cities, towns and villages with less than eight thousand Christian workers, foreign and Japanese. Distribute one to every city and smaller community in Japan and there would be 3,800 communities left in which there would be no one able to make Christ known.

Turn to the other lands, the Moslem lands. A few years ago I traveled in bitter winter weather across the whole breadth of Northern Persia. We rode from the Afghan border, six hundred miles from Meshed to the city of Teheran, and in all that long reach we passed city after city along our road in which there was no one preaching this Gospel of the world's Saviour.

Turn to the great nations who are our nearest neighbors. In the Montevideo congress, called by the evangelical churches of South America, a large map was before us which showed "a continent within a continent." Cut off a great littoral strip of one hundred fifty or two hundred miles from the seacoast around the continent, and we have the unevangelizel heart of South America, twice the size of the unreached heart of Asia and a million square miles greater than the corresponding heart of Africa. This heart of South America contains 26,500,000 people. You could draw lines four thousand miles north and south and two thousand east and west and never touch any Christian agency, Protestant or Roman Catholic. After four hundred years, we are told, the Roman Catholic Church itself still regards this interior continent as a missionary field.

These only illustrate present-day conditions. There has been an immense diffusion of the knowledge of Christ but

we still face a largely unevangelized world and the "laborers" are few.

We need to remind ourselves not alone of these crass numerical and geographical facts, but we need to remember also the great groups and classes of human need still waiting to feel those impulses from Christ that are the richest influences of life. There are the lepers of the world—nobody knows how many. There may be two million. One out of every fifteen hundred in Northern India is a leper, and there are tens of thousands more in other lands, for whom not a hand has ever been lifted except a Christian hand. Most of them are still uncared for by any heart of love. The program of Christ of which we speak so easily contains a specific item with regard to the leper and also with regard to the blind. Think of the innumerable blind of the world, 100,000 in the United Provinces of Northern India alone. For them no religion has ever done anything until Christian folk began to gather a few of the sightless under their care. There are more than a million uncared-for blind in the world.

Think of the great masses of physical suffering and disease. Here is a paragraph from the report that ex-President Eliot, of Harvard, made to the Carnegie Foundation several years ago when he presented his report called "Highways to Peace," describing things that had made the deepest impression on him in the great lands of Asia:

"Whether we look at disease and premature death as sources of heavy industrial losses, or as preventable causes of grievous human suffering, we find the gift of Western medicine and surgery to the Oriental populations to be one of the most precious things that Western civilization can do for the East. To spread through the East the knowledge of Western medicine and sanitation by building and conducting good hospitals, dispensaries and labora-

tories for medical diagnosis, establishing boards of health, and providing defenses against plague, cholera, smallpox and tuberculosis, is the surest way to persuade intelligent people in the East that they may expect much good from the inductive philosophy of the West acting in combination with the Christian religion in its simplest forms. There is no better subject than medicine in which to teach the universal inductive method.

"Any Western organization which desires to promote friendly intercourse with an Oriental people can do nothing better than contribute to the introduction of Western medicine, surgery, and sanitation into China. The field for such beneficent work is immense, the obstacles to be overcome are serious but not insuperable, and the reward in the future comparative well-being of the Chinese is sure. The Chinese people are too intelligent not to trace practical beneficence to its spiritual sources, and to draw all the just inferences."

President Eliot had no question of the right and duty of the West to "invade the culture" of the East and to share with men everywhere the truth which the West knows about the world and human life. What impressed him most deeply was the great mass of preventable human suffering to be found in lands where such suffering had never been cared for as it could be only where the true ideas about life come pouring from the well-spring of the love and the light and the life of Christ.

There are in China today, at the largest estimate, not more than 1,500 physicians trained in modern medicine. Of all those, probably nine-tenths are in a few of the large cities. Over great areas of China we cannot find one competent physician to one, two, or three millions of people.

The conditions are as bad in Persia. Outside of four or five cities, I doubt whether you could find five qualified physicians in modern medicine for ten millions of people.

Eighty-five per cent of the population of India lives

in the villages and eighty-five per cent of the doctors of India are in the cities. The death rate, as is the case in Chile also, is three times that of Great Britain or the United States.

In our modern world today, there is an instantaneous demand for not less than 100,000 new doctors adequately trained, to go into neglected areas to deal with human suffering and disease. They should not all come from the Western lands; most of them should be raised up in the lands where they dwell, but these are real conditions that must be confronted now by all those of all the lands on whom the responsibility rests to bring the Gospel and the spirit of Christ to bear on all the needs of human life.

Behind all this mass of adult suffering lies a more pitiful mass still of child suffering and preventable mortality. Statistical studies of child mortality indicate that 71 per cent of the babies in Persia die before they are five years of age; 75 per cent of the babies in Central Africa, according to Dr. Howard Cook, of Uganda, die within the first week of their age; 50 per cent of the children in Kashmir (representing a great section of Southern Asia), according to Dr. Neve, die within the first five years of their age. In Chile, which ought to be a health paradise, one-third die in early infancy. I repeat these terrible figures.

One contrasts all this with conditions where the influence of Christ has more adequately gone. In Great Britain and America, child mortality is only 8 per cent under the age of twelve. Every little child, born under Christian influences, has from two to ten times the chance of life that a child has that is born in the non-Christian lands. The slaughter of the innocents at Bethlehem is as nothing in comparison with the avoidable child mortality in the non-Christian world today.

Behind all this one thinks of the women and girls of the world who have been shut out from their equal rights for generations and centuries. I will not speak of them in the whole and I will not quote any supposably prejudiced testimony with regard to them in part. I would only recall the words of Mr. Gandhi and of Lala Lajpat Rai already quoted on pages 30 and 31.

Then look beyond all these great classes of human need to the mass of intellectual night. Our Lord spoke literally when He called Himself the "Light of the World," for where He has gone, the light has broken and men have sought eagerly for all truth and have shared what they knew with the rest of mankind and of womankind too. But every non-Christian religion has left the mass of its people illiterate.

Recently I attended one of the last meetings of the Near East Survey Committee. This Committee was made up largely of skilled and experienced men, to conduct a survey of the whole Near East with regard to its future problems and necessities and its claims upon the Western world. They had eliminated religion from their survey but there have been few more careful and scrupulous and capable examinations of the economic, industrial, and ethical condition of any region of the world than they have made of the Near East. One of their number drew a picture of Persia, Syria and Irak—a land as large as New England, New York, Pennsylvania, and Ohio combined, with a population just a little less than that of the population of the state of New York. In that area they told us that not one-tenth of the children would ever have any opportunity for education at all. They went on to speak of the whole Near East, by no means the darkest corner of the world, with its shadows of human need, of Bulgaria

with one-fifth of its children dying before twelve months of age, of Armenia with one doctor to 5,000 and no nurses, while in America we have one doctor to 700 and one trained nurse to 340 people.

Our friends from China know what it is. One of the progressive young leaders of China was telling several years ago of a piece of work he had done in traveling to and fro in China trying to arouse his people to the realization of the task confronting them in the modern world. He went from one Chamber of Commerce to another and he had devised all kinds of charts and diagrams to make vivid China's plight to these Chinese leaders. In the Chamber of Commerce of Tungchow, he told of China's undeveloped resources—her poverty in the instrumentalities of progress and energy and production—and he came to speak of her intellectual handicaps. He had a chart on which he pressed buttons so that long ribbons came out to show the percentage of illiteracy in various lands. He pressed buttons for Germany, France, Great Britain, Japan with their almost negligible ratios of illiteracy. Then he went on through the darker lands until he came to China, and as he was about to put his finger on that button, the President of the Chamber of Commerce rose, with tears running down his cheeks, and said: "Young man, don't press that button. We have seen all that our hearts can bear. Show us no more of our shame."

We are not thinking of these things in terms of shame, we are thinking of them in terms of great human need, in terms of human appeal of the whole world, to those who may share what they have with the rest of mankind. As we face the areas at home in which Jesus Christ is not adequately known, we shall not be dealing justly

with our real world if we forget the indisputable facts of the remaining unoccupied fields of the world.

In the third place, let us remind ourselves again of the great realms and areas of corporate life into which Jesus Christ needs to be more fully borne.

These realms of life concern the whole world. Our purpose is not to segregate these areas of need. They call the whole Christian Church to make Christ known across the length and breadth of the whole life of man. There are great realms where Christ is inadequately known, or if known, is unacknowledged as Lord; realms where the relationships of the nations and the peoples intertwine. We have made more progress than some of us realize. But even so, how much is there still to be done before Jesus Christ's lordship is recognized as fully in these ranges of collective relationships as we are ready to recognize it in the sphere of the individual life. In this other field of relationship of race to race, so close are we to these great acute problems today that we fail to realize how far Christ has brought us to a more human, a more brotherly, a more Christlike sense of relationship of the races in that great family that is of only one blood with one Father over all. But, even yet, how far we have to go! That men will read with such zest a book like "Trader Horn" today shows for one thing how much there is yet to be done and how far we have passed from the old days of which that book deals.

Enough has been said on race relationships, but we have not considered so adequately those great realms of economic development that lie ahead of us, where for the whole world there will be suffering and disaster, unless Christ can be made known and given a lordship that He does not have today. There is no use thinking that we

can turn back the tides of economic and mechanical progress and reverse the great processes that are making men masters of the world and of time. We ought to save all we can of old household industry but Mr. Gandhi's dream of going back to a day when man shall discard machinery, except the crude and primitive hand machinery of an early time, is a hopeless and impossible dream. The machine age is inevitable but thank God we still stand, so far as most of the world is concerned, only on the threshold of the great problem which it presents.

We have been given, I think, an exaggerated idea as to how far our modern industrialism has eaten its way into the life of Asia. According to the latest available statistics there are 130,000 cotton factory operatives in the whole of China, and in the greatest center of Chinese factory manufacture, in Shanghai, there were about 180,000 operators in cotton and silk mills and factories of every kind, one-eighth of them children under twelve. Japan, with one-sixth of China's population, has ten times its number of factory workers. This great influence that is slowly and inevitably passing across the world has barely touched the fringe of Chinese life as yet. But, alas, what will happen if it goes further before Christ has been made its master!

Here is an advertisement that appeared a few years ago in one of the papers in Shanghai, issued by one of the great mills for the purpose of inducing additional investment in its stock. Miss Burton quoted it at the Washington Missionary Convention:

"The profits of the ———— factory surpassed $1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500, and the following is the wage table per day:

"Men—15 to 25 cents; women—10 to 15 cents; boys above 15 years—10 to 15 cents; girls above 15 years—5 to 10 cents; small boys and girls under 10 years—from 3½ to 10 cents.

"The working hours are from five-thirty in the morning until five-thirty in the evening, and from five-thirty in the evening until five-thirty in the morning. No meals are supplied by the factory.

"It will be seen that the company is in an exceptionally favorable condition with an abundant supply of cheap labor to draw from. The annual profits have exceeded the total capital on at least three occasions."

It will not do to throw stones at any particular nationality, for after all the worst conditions are those with which China herself alone can deal. The international labor regulations have been measurably adopted in the Japanese mills in China. They are more or less observed in some of the other mills in China, but the Chinese government has never attempted to enact or enforce them. Indeed, in the treaty governing these matters made in Washington a few years ago, China herself was expressly exempted from the obligation to bind herself to observe the regulations regarding protection of labor. We do not hear much about *that* "unequal treaty" in China; it is one of those inequalities within her own power to correct.

I have seen with my own eyes, things that nobody who has seen will ever erase from the tablets of his memory. In a match factory, up in the heart of China, where there were no foreigners, but all are Chinese, I saw little boys and girls from six years of age up, working for twelve hours a day while the supervisors walked up and down between the benches with long laths in their hands to see that the tiny little ones did not loiter in their work. The eye could not follow the speed of movement of those little hands. Here was the great, impersonal unhuman energy of our modern machine organization, uncontrolled

by human sympathies, eating into the deepest life of the Chinese people. It is easier to say that Christ must be Lord of industry than to say how it is to be accomplished. But the need of making Him known and served in this realm is as real as the need in a man's own personal life.

In considering areas of life where Christ must be made Lord, we cannot shut our eyes to these great realms of life, near or far, that are calling today mutely perhaps but as vividly and pitifully, for a remedy which Christ and Christ alone can supply by His spirit and truth.

Let us remind ourselves, in the fourth place, of those great longings and desires in the heart of the world where Jesus must be made known. In Frazer's "The Golden Bough," there are many indications of human longing across the ages, so many of which have expressed themselves in forms similar to some that we hold most dear in our Christian faith. In all these expressions of longing and desire in human hearts, we see the groping after that which only Christ can bring, the hunger for the Bread that came down out of heaven from God. As Trench would have said, these are out-reachings toward "the Desire of all Nations," their unconscious desire. What are the non-Christian religions but the attempt to put into language these great longings of the hearts of men? They are questionings. The answers that the non-Christian religions have given have turned those longings back upon themselves or have trampled upon them or deadened the spiritual natures of the men of Asia. As Dr. William Newton Clark said, they have been an incumbrance on the highest nature of man, so that thousands of men in Asia today are better than their religion. On the other hand where Christianity has gone men are in-

evitably inferior to their faith. Mr. Gandhi is morally superior to Krishna. But what man is superior to Christ?

But whatever one's judgment of the answers of the non-Christian religions may be, these answers are slowly dying out of the minds and the hearts of men. This view is best expressed in a letter from William Hung of the Yenching University in Northern China, where he says:

"It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.

"We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.

"It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in forms of what it will have to do with these same new forces, scientific agnosticism, material determination, political fascism, and moral iconoclasm."

Mr. Hung refers to the educated group. The great mass is less affected, but even in the mass a change is coming, and perhaps too fast. We are facing a world where our modern secularistic interpretation of nature is standing over against the hungry heart of the whole non-Christian world, and is saying to it, "I came not to fulfill,

but to destroy." Our call is from One who is standing before that same hungry heart, and saying, "I am come that ye may have Life, Bread of Life, Water of Life. I am come not to destroy but to fulfill."

Again, think of those great areas of need which call to us out of the heart of our sister Christian churches in the non-Christian world on whom the burden of the unreached world primarily rests. God has many agencies through which He works. He uses many movements and organizations of men and nations and all the forces of life. The State is one of His instruments as truly as the Church. Much of the work of building a righteous and happy world is to be done by Christians in other activities than those of the Church. While the Church must inspire, it is not meant to constitute the economic or political body of organic action. But we must recognize that the fundamental task, which is moral and spiritual, the task of destroying moral and spiritual evil, of grappling with sin, is the task of the Church. The churches abroad covet and claim our larger and not our lesser help. Many times these last few years we have been told that we are not wanted any more in the missionary enterprise in the non-Christian lands, and that the Christian churches themselves desire no more cooperation from us. I venture to say, deliberately, that you cannot cite one responsible or authoritative utterance of that kind from any of the churches in the mission field. Whoever has spoken in this way had no commission from any of these churches. We know the hearts of these fellow Christians, and they know our hearts, and they know as well as we that the task is too great both for them and for us combined. So far from feeling adequate to carry out that task themselves, never was there a day when more authentic and

appealing calls were coming to Christians of the West to pass across the seas to the help of our fellow Christians and our fellowmen around the world. What St. Paul saw at night, in his vision of the man of Macedonia asking his aid, is nothing to what you and I can hear by daylight from every land today.

I have here, for example, an expression of what the Congregational churches in Japan said to the American Board when several years ago it was proposed that the American Board should reduce its number of foreign missionaries in Japan. This was the authoritative reply of those churches themselves, asking that foreign missionaries stay:

"(a) Because of the great task ahead of us. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians, who are without our borders.

"(b) For the sake of world progress that will come through the opening of the civilization of the Orient. The importance of this may not be disregarded in considering the establishment of the Kingdom of God in the world. Therefore, the urgent duty of the present lies in the direction of a thorough-going Christianization of Japanese culture, which is central to the culture of the Orient.

"(c) Because of the need of a medium for continuing friendly relations between Japan and America. We believe that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this direction at the present time is especially great."

For South America there is no more representative Christian man on the continent than Erasmo Braga of Brazil. In January, 1927, he said to the Foreign Mission

Conference of North America: "We are asking the foreign missionary societies to increase the number of missionaries in Latin America, not for help for our churches only, but for the religious needs of the whole Spanish and Portuguese world."

One other word, one of the most persuasive, comes from our friend, Dr. K. T. Paul, a brave and independent spirit in India. There is no man more possessed with a right and true national spirit for his people, nor any man more competent to go his own way in representing Christ in India. Here is his statement to the students of the British Empire with regard to the continued need and desire of the Indian Church for all the help and cooperation they can give:

"Let there be no illusion. India is not crying out for baptism, but what has happened is a frank, manly recognition, by India, of Christ and willingness to know more about Him. It is the psychological condition for which many heroic missionaries and Indian Christians prayed and have laid down their lives, in the daily humdrum of unnoticed service. It is a clarion call to the flower of the British churches to come forth and to serve as He served.

"The mass movements," he goes on, which the Churches of the West established demand still in their care "the lives of some of the best young men and women in the British colleges. It is a nation-building task, needing not only infinite grace and patience but also high and liberal wisdom such as will tax the best intellectual discipline of the British universities."

He proceeds to call for Western educators and says that because missionaries are devolving on the Indian Church their responsibilities it does not follow that therefore the missionaries will no longer be needed. He declares:

"Their life and their service are still needed. Missionary responsibility can be discharged only through the human personali-

ties sent out to the field. I do not know of any church in India which can entirely dispense with such a witness. . . . We need you. We are not ashamed to own that we need you. Perhaps before the day is done you will see that you needed us too.

"While we need you, we are not idle. We are thinking and working, too. We have nothing to offer but gratitude and friendship, still, come with your best and your choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with your lives. Come for the love of Jesus Christ."

Last of all, let us remind ourselves of great areas that are waiting for you and for me today in Jesus Christ our Lord. The unoccupied fields are not all in Asia and Africa and Latin America: there are great unoccupied fields in Jesus Christ. A friend has said, in a penetrating analysis of the religious problem that we are facing in our colleges and universites today, that there are two entirely different religions offering themselves to us under the name of Christianity. The one is the religion of a good, dead man, and the other is the religion of a good, living God. As for himself, he said he had lived and he intended to die in what the first religion regarded as the superstition of the Deity of Christ. If our Christianity is simply the religion of a good, dead man, we have all there is of it now and as the years ago on it will probably shrivel and contract. It will become less and less of worth to us. There are no new areas still awaiting exploration and experience. But, if our religion, our Christianity, is a faith in a living, Divine Saviour, then by the very nature of it there is room after room, range after range of knowledge and experience opening out before us today and forever.

There is need of richer and deeper and ampler conviction. Some say that all that is necessary is "the spirit of

Jesus" or "His way of life." Those are mere verbal phrases; they do not mean anything, unless there is a content to them. What is that content and how great is it? Who is this Jesus of whose Spirit we are speaking? What is the content and what are the sanctions of this Way of Life? What is the power by which it can be anything else than a dead metaphor and a hopeless mockery? The moment we ask ourselves these inevitable questions we are driven back on a great summons of belief, of rational and reasoned belief, on an endless quest into the riches of the thought of God and of the mind of Christ.

There is need for a deeper and a richer experience of what Christianity is. It has become too perfunctory and conventional with us, too respectable, with too many compromises in contacts with a world forever alien and hostile to Christ. Mr. Kagawa said in Japan a year ago:

"What we need is a Christianity which will go to the poor and touch the leper. At present immorality is gaining in Japan faster than Christianity is gaining. The Christian Church both in Japan and America is spoiled by wealth and comfort and lacks courage and sacrifice. And you must lead. Japanese religion and morals and social and political ideals are all dominated by America. We need a great wave of international love and good will and religion as at the outset of Christianity. But where are the leaders? Many who ought to be the leaders are renegades. See the multitude of them in both lands, men who were in the Church and are now out of it or, if still in it, are afraid of reform and change, of warfare against drink and prostitution and all evil, of the struggle for righteousness and justice. The religious and moral forces are too respectable and tame, the Christian Church among them, and it ought to take up its cross and follow Christ. For something must happen. The vice of prostitution will kill us. Economic burdens are growing too heavy to be borne. The farmer problem is greater than labor. They are one-half of the population and 60% of them are on the edge, with the cost of liv-

ing exceeding all that they can earn. Christianity could save us if only Christianity could be saved."

The Christianity of the New Testament needs to be brought back today into our lives, with the old elemental simplicity of Him who actually touched the lepers with His hand and who lived with the poor and told His disciples that they must take up their cross and come after Him.

There is a call to a new and a richer adventure in consecration. In December, 1927, a tablet was unveiled in New York to the memory of Dr. John Williams, who was killed by the lawless elements in the Southern army. He died without arms or defense, with a smile on his face and the same love in his heart that had made him one of the dearest of all of China's friends. On the tablet there is his name and the date of his martyr's death, and beneath are the words:

"Servant of Christ and of China. It is enough for the disciple that he be as his Master."

Is that enough for us today? How unlike our Master we are, how unlike Him in His beauty and His tenderness, His purity and His obedience; how unlike Him in that great love that led Him to lay down His life on the cross for the world.

The days of the possibility of adventurous exploration in far regions are not gone. The frontier of a new world is not far away. It is not the frontier of a new time alone, but the frontier of a new life of love and fidelity and sacrifice, a life that shall set forth, from this day, to fill up the sufferings of Christ, that in the days of this new world of opportunity and need shall give itself, all there is of itself, all that Christ can put into it, to the attempt now to complete what Jesus Christ by His life and His death and His resurrection began.

VII

Foreign Missions the Best Investment Offered to Men

As a man grows old and the end of the road begins to come into view he asks himself some serious questions: "Have I invested life in the best way? Have I given it to the highest and the richest causes? Have I laid out whatever God gave me in the way which would best please Jesus Christ?" These questions are answered without any misgivings by the men and women who have given their lives to the foreign missionary enterprise. They have no question as to whether they did right in thus devoting their lives. They have no desire to go back and do otherwise than they have done. I heard Dr. Nevius say once, and he was one of the most cautious and prudent and careful of all the missionaries of our Church, that he never had come home from China on a furlough without meeting ministers at home who regretted that they had not gone as foreign missionaries, and he never, in his long life, had met a foreign missionary who regretted having gone.

This is the way in which to lay out life immortally. I remember visiting, some years ago, a little village in southwestern Scotland, the name of which is unknown to the world save for one thing. There in the midst of the village at the end of the village green was the monument of Robert Moffatt who had gone out from that village to Africa. He lifted the little unknown Scotch town into the deathless records of service rendered for mankind. Who would know Blantyre, the hamlet of weavers' homes, not far from the city of Glasgow, were it not for the fact

that out of one humble weaver's house in that village went David Livingstone to rend the night of Africa asunder and let in the light? Who, of the thousands of visitors to the city of Calcutta, ever asks to be shown the house in which Thackeray was born, or the house in which Macaulay lived, or the palace where Warren Hastings reigned? But many a discerning foreigner passes through the city who asks to be taken out to the little Dutch burying ground of Serampore to be shown the resting place of William Carey, the English cobbler who rediscovered and retaught the world the glory of this missionary ideal.

And even when lives are not lifted clear up and written visibly on the record as these lives have been, still the men and women who have given themselves to this enterprise and have been forgotten, are well content, because they know they have built all they have had into the best and most enduring work that could be done in the world. I can think of so many of these men and women whose names may have been known to a few but are now almost forgotten of all but who nevertheless have made a record that will shine in the great day when at last the gold and silver and precious stones are separated from the wood and hay and stubble.

I remember, years ago, going with one of these missionaries, Dr. Joseph P. Cochran of Urumia, to speak before a meeting of the Philadelphia Women's Board, as it was then, in the city of Pittsburgh. You would never have been able to imagine from the bearing of Dr. Cochran or from what he said, who he was or what he had done. I have great love and regard for some friends who have had the gift of advancing their work by the use of their names and deeds, but Dr. Cochran did more than any of

them in his quiet and unadvertised way, and he could no more have allowed his name to be used in the promotion of the enterprise to which his life was given than he could have thrown his life away when any years were left to be spent for his Master. He was a prince in the land where he lived. His name was all the passport that any traveler required. He went through the most turbulent regions of Western Asia, healing thousands of sick folks, the counsellor and judge among the helpless; himself a bulwark of justice and confidence in the disturbed sections of western Persia and eastern Turkey. He did all this in quietness and was well content when the end had come that he had put his life in the richest and purest enterprise in the world. Thousands of others with joy also have hidden their lives, unknown to men, in the unseen but enduring service of the stranger peoples.

I was thinking the other day on the train of how to account for the immense impress that Jesus Christ made on the world. There are some Bible scholars, as we know, who believe that His public ministry lasted only one year, that the Passovers, which we lengthen out to three, were one or at the most two, and that all that tremendous work—work that has transformed human history and changed all humanity—was wrought by a young man in one year of His life. If there be any who say he was only man, under what liability do they lay themselves to duplicate and excel that massive work of His? And even those of us who believe Him to be more than man know that the work He did we may do also, if we believe His word.

Jesus Christ made the impress that He did on the world because He embodied the sheer reality of the missionary ideal, the pouring out of the love and life of God toward

the alien and stranger. The Christian Church has its duty to its own—its unquestionable home missionary task. St. Paul put that, foreign missionary as he was, when he said: "He who careth not first for his own household is worse than an infidel." But the man who said those words was one who would not tarry evangelizing the Jewish race, but poured out his life to carry the message of God and the love of God to the alien and the stranger world.

The glory of the missionary enterprise today is this: It represents in our world now the purest expression of the spirit of Christ, who came out of sheer, sacrificing love to give Himself to a world that did not care to receive Him, a world that in reality was an alien and stranger to Him. Never were men offered any privilege and glory like this. And I say again that as a man grows old and the end of the road for him comes into view, as it is coming into view for many of us, he has no regrets as he looks back and thinks of having put his life into Missions, the most Christ-like and powerful enterprise working in our world.

I can remember well the misgivings of days forty-one years ago when I was thinking of doing something quite different from this with my life and how this missionary call came in that old room in North Middle Reunion in Princeton, to a little group of half a dozen students, every one of whom had planned something totally different, and how there in that room that night the great transforming life decisions were made. One thanks God, looking back now, that they were made. Across all these years life could have been put into gaining things to keep but how vastly more satisfying to invest it in the most unselfish, most Christ-like ministry that has ever been.

And I wish that here I could set out the foreign missionary enterprise in its true terms. The possibility is open to all of us to work not at a distance, not with qualifications, but literally and really by the method and in the principle, in our modern world, of the life and the spirit of Christ. It is that way of looking at the foreign missionary enterprise that answers our contemporary problems.

We face the problems of money in its relationship to the Kingdom of God. No one of us would say money wasn't necessary, that God couldn't take it and make use of it. This year we stand on the edge of disaster in our missionary enterprise, because these resources of money have been inadequately supplied. But I do say that the missionary enterprise needs money far less than those who have money need the missionary enterprise in which to pour it out. Money is only life given to us in transportable form, a form in which those of us who can't bodily go out to stranger peoples, may nevertheless project our lives by this influence to achieve what we cannot go in our person to do. In the end we shall see that this is all it was given to us for.

Maybe some who read this have seen that cryptic picture of Watts, the painter, which bears the title "Sic transit gloria mundi"—so passes the glory of the world. It is a very strange picture. It represents simply a bier with a shroud thrown over the silent form lying on it. You cannot see the man's face except the outlines of it under the white shroud. All around the picture are the little emblems that tell the story of his life. He was fond of art. He was a man of wealth. He had the best culture of his day. All that the world speaks of as riches had entered into this life, and this is all there is of it at the

last. To tell his story the painter has painted around the three sides of the picture these three inscriptions: "What I spent I had; what I kept I lost; what I gave I have." Some day we shall realize that and know that all we put into unselfishness is all that we shall have to count as our own in the day of judgment.

It is in this understanding of the missionary enterprise that one sees clearly what its essential nature is. Its essential nature is not to spread civilization over the world; it is not to carry our social and economic culture to all the races of the earth; it is not for us to do for the other nations all that it is our duty to do for ourselves.

There was held in Washington in January, 1925, a Foreign Missionary Convention of the United States and Canada, carrying forward the work of the Edinburgh Missionary Conference in 1910 and the Ecumenical Conference in New York in 1900. One of the men preparing for it told me he thought it would be a fine thing if we should have there an accurate mathematical representation of just what we are doing for our own nation in the way of churches and schools and philanthropic work against what we are doing for the other nations in these same regards. I told him that this point of view seemed to me altogether fallacious. It isn't the duty of the Church in America to do for China what it is doing for the United States. The Church in China is to do that for China. What the foreign missionary enterprise proposes is not an endless task. It is not that we should take upon our shoulders the universal care of all the need of humanity. It is just what Christ showed it to be in the beginning. It is finding Christ's sheep and then planting the germs of the ever-enlarging life in every nation and race, letting that life expand, gathering to itself all the forces and re-

sources round about so that the Church of Christ may grow up in each nation to do for that nation what the Church of Christ ought to do in America, but is not under obligation to do for the world.

The enterprise as we conceive it is not to last forever. There is no reason why we could not complete the foreign missionary undertaking in our generation, why we could not go out over the world and plant the life of Christ so really, so dynamically in our generation, in every nation and race, that the main work of the foreign missionary enterprise would be done before we die.

This view of foreign missions takes care also of the contemporary revival of old anti-missionary criticisms. It is humorous to see how they come back again and again. There are old criticisms that have been heard from the beginning, which were raised indeed when it was first proposed to incorporate the American Board, the first of our foreign missionary Boards. We have no surplus religion in the United States to export, it was argued then and now. There are also the old arguments that were raised in the days of the Opium War, that before we go out to offer Christ to the non-Christian nations, we had better Christianize the nominally Christian nations; that we have no message to the rest of the world until we have Christianized nationality and race here in the west. The old idea also is revived that we are sent out in the world not to teach but to learn, to find out from those who have led the Divine life whatever has been given to them and withheld from us; that the true interpretation of the missionary enterprise to be set before us is that it is a quest in which a humble Christendom, knowing something of Christianity, is not complete without knowing Mohamme-

danism, Buddhism, Confucianism and Hinduism too, or what these know that we have missed.

If the people who raise these objections had been in control of the foreign missionary enterprise at its start, it would never have been started, and it would never have been maintained one year by such men within the enterprise. The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fullness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been "woe," if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today—Christianity stripped of all accessories and secondary accoutrement, just Christ, Himself, to be offered to the whole world for which He died.

Oh, it will upheave the world all right! And Christ is making a demand upon and will have a reckoning with the nations and races which ought to be Christ-like and are not. But behind all the sure social and economic consequences and all the proper modes of missionary action and influence, the primary and fundamental thing is mak-

ing Christ known to the world as the Church of the first three centuries strove to make Him known.

And never was the world more open and responsive to receive Him. Let me pick out four concrete and vivid illustrations: I can remember very well in India thirty years ago in the city of Allahabad, a gathering of students which we held in the hall of Muir College, part of the Government University. There was a little group of American friends who had been active in student work in the United States, whom God's providence brought together in Allahabad in that week. There were, I think, Sherwood Eddy, Wilbur White, Campbell White, Robert Wilder, and some others. There were half a dozen of us who had known and loved one another here, and who were together there in Allahabad that day. We went to the officials and asked if we could have the hall of the Muir College for a student meeting. They asked the purpose and we explained, and they agreed that if we would be wise and tactful we might use the hall. That Sunday afternoon, with oil paintings and marble busts of the heroes of the United Provinces all around the walls, we spoke one after another to this gathering of Hindu and Mohammedan students, setting out before them what we conceived to be the highest and richest ideals of life. Then at the end, the one who closed the meeting led the thought simply and lovingly to Jesus Christ and held Him up before men as the one pure embodiment of these ideals, the one power by which these ideals could ever be realized in human life. I remember that in closing, as he spoke kindly of that great Master, he asked whether in the audience that day there were not men who would be willing to follow His ideal and to accept His grace. At once you could hear the mutterings of dissent. When at last he put the

question plainly as to whether there were any men there who were ready to take up this friendly and loyal attitude toward Jesus Christ you could hear angry cries over the hall—"No! no!" And the meeting broke up. Thirty-one years ago that meeting was held, and you could have duplicated such experiences then all over India. All you needed to do in the student gatherings to arouse opposition was to hold up plainly the figure and proclaim the name and claims of Jesus Christ.

But look at the India we are dealing with today. I tore out of a magazine some time ago an expression from Mr. Natarajan, one of the half-dozen most influential men in India and a Hindu. "Today," says he, "though organized Christianity but feebly reflects the spirit of its Master, the personality of the Master Himself stands forth before all the world with a compelling grandeur. Never before have so many earnest minds of all races and creeds turned to Him for enlightenment and guidance in their perplexities. The most impressive proof of it is that Mahatma Gandhi, a Hindu, has sought, for the first time in history, to apply the Master's teachings to politics as the best means of raising the people of India to a consciousness of their duty to themselves and to humanity.

"Mahatma Gandhi, it is true, was 'buried alive' under the order of authority, but the seed which is 'buried alive' does not die, but gets the opportunity without which it cannot fulfill its purpose. Mahatma Gandhi's movement has made the central teaching of Christ known and cherished in quarters to which a hundred years of the propaganda of Christianity has not been able to penetrate.

"Not only among Hindus but among Indian Christians also are being revealed a new meaning and a new purpose in the message of the Galilean Prophet. He, Himself,

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"Not only among Hindus but among Indian Christians also it has revealed a new meaning and a new purpose in the message of the Galilean Prophet. He, Himself,

spoke of His message as a leaven which operates in and through the pre-existing stuff of which each nation's life is moulded."

I wish there were room to quote from the Presidential messages of the Presidents of the Indian National Congress. This has been the great gathering of Hindus and Mohammedans working for the political independence of India. Every one of the four Presidential messages up to 1924 drew its sanction and authority and appeal from the Christian Gospel. Each one of the four sections of Mohammed Ali's address, if I remember right, began with a long quotation from the Christian Gospel. All fell back on the authority of Christ as the one supreme and adequate and compelling power.

One other incident will suffice with regard to India. A few years ago in the city of Madras, a Lawyers' Club was holding one evening one of their customary gatherings. They represented the ablest minds of Southern India. Not one of them was a Christian. They were all of them supporters of the old Hindu system. They had brought in as part of their program that evening an Indian jester. After going through with some of his amusing performances he began to talk jestingly and humorously about the escapades of the Hindu deities and this group of lawyers burst out in uproarious laughter at the foibles of the old traditional gods. Then the jester passed on from speaking about the Hindu gods to speaking about Jesus Christ, and he spoke about Him with the same levity and irreverence. The gathering fell first into silence; then as the jester pressed on, there were suppressed hisses, and when at last he spoke still more derisively of Jesus, the lawyers rose up and thrust him out of the room. They

tolerated jokes about their own gods, but they would not hear one word of disrespect regarding Jesus Christ.

It is a new day that we are dealing with now in India. Many millions of people have laid aside the old repugnancy and hostility and antagonism and with open hearts are ready to recognize at least the moral supremacy of Jesus Christ.

I think of the change in the Moslem world. I can remember in 1896 in the city of Tabriz, being taken around by one of the missionaries very quietly to see the underground dungeon in which the only remaining Mohammedan convert in Persia had just been choked to death. There had been a few others but these had been, one by one, driven out. Mirza Ibrahim was the only one who remained. He had refused to recant. He had been taken over by the order of the Crown Prince from Urumia to Tabriz and had been imprisoned in a subterranean dungeon where by orders of the authorities his fellow prisoners choked him to death. That was twenty-six years ago. You could go now to almost every one of our mission stations in Persia and see there little groups of Mohammedan converts openly accepting Christ. In Tabriz, a little over twenty-five years ago, the church was sealed by the government and all preaching prohibited in order that no Moslems might hear the Gospel. Today you can hear Moslem converts speaking openly of Christ, and see unveiled Mohammedan women, unbashed and unterrified, teaching the Christian Scripture to young women and girls.

I remember, some years ago, writing an article in one of the papers with regard to the change that was passing in Persia and mentioning the fact that there were 150 Mohammedan girls and boys in the Christian schools. Mr. Kostikyan was the Persian Consul in New York and one

of the leading rug merchants and he said the statement was absolutely incredible; it was impossible that it should be true. We can show him today more Moslem students than that in single schools in Persia who have been studying the Bible every day, and every year increasing numbers of them openly confessing Jesus Christ.

In the city of Tabriz, six years ago, I talked one afternoon with the editor of what had been the leading paper, but subsequently repressed so that for several years no paper was published in this the second of all the cities in Persia, regarding the present plight and condition in Persia. He wrote his judgment down for me and this was part of it. "My reason for writing this paper is that the ancient prosperity and advanced civilization of Persia has now become absolutely corrupt, in fact so corrupt that it has no equal, and no public speaker or writer could ever begin to explain or describe it unless it be through hundreds of public meetings, but this itself can be done only in a free country.

"Some people think that this awful decline is through the unscrupulous and unworthy kings and council. Others say it is due to the political schemes of Russia and England. But these are not sufficient reasons. Again, it is conceivable the real cause is base ignorance since it is difficult to find more than one person in 300 who can even read or write with any intelligence. But there are deeper reasons than these. The fountain head and source of all these evils, which bids fair to swamp and disrupt the whole country, is the present religious system of Islam, but one who would dare to say this in Persia would be forever silenced by death." He was wrong in this. Their only hope, he held, was in the coming of Christianity. In this he was right.

I turn from the Moslem world for one word as to the change that has come in Japan. We have hanging on the walls of the foreign missionary offices in New York one of the old notice boards that used to hang along the highways of Japan, pronouncing heaviest punishments upon any Christian or the Christian God if He should ever set foot in Japan. Many of us can remember when those notice boards were still hanging and when President Grant and Secretary Seward served notice on Japan that America could not approve this attitude on the part of Japan toward the Christian faith. There have been administrations which have not thought it was competent for America to speak in regard to such things.

Compare that with today. I cannot put it more vividly than to describe the setting of work in Japan during the past few years. After the earthquake there was a situation which I suppose could hardly be paralleled in human history in the feeling of Japan toward the United States. Dr. Reischauer told me those were the happiest days he had ever lived through in his life. It was a heavenly experience to be living in Japan as an American in those days with all the affection and confidence of Japan poured out toward the United States. And then when we had the most unequalled opportunity in history to befriend and guide a nation, when Japan was ready to listen to our slightest word, when her heart seemed to be really filled with affection, what happened? We excluded the Japanese under our new immigration law in a manner wholly unnecessary and offensive. If we had been willing to place Japan under the quota provisions of the new law, only 150 could have entered annually. And to keep out 150 Japanese we sacrificed these great affections. And how did they take it? Many of them have taken it on the whole like

Christians. I read at the time the big issue on this subject of the Japan *Times*. There were ten or twelve pages or more filled with nothing but the expressions of the leading Japanese with regard to the United States, and with regard to their spirit in this, their great national and racial trial. I can give you their feeling boiled down in one expresson! "Believing as we do in the ultimate triumph of love and tolerance, it is our prayer that our countrymen will not permit political incidents or disagreements between the United States and Japan to interfere with their appreciation of all that their best friend has done for them.

"The first thing that is needed in an hour like this among us in Japan is the spirit of penitence, the spirit of prayer, that we may examine ourselves and see whether we had been walking in the path of justice and tolerance. We who believe in the supremacy of love cannot believe that the people of America, the greatest Christian people in the world, will ever stray from the teachings of the great Saviour."

Who do you think said that? That is the utterance of the Nichiren sect of Buddhists in Japan. They sent their representative over to the United States in the midst of their distress of spirit to tell Mr. Coolidge how the Japanese nation felt. He got here at the time of Mr. Coolidge's sorrow in the death of his son. The Japanese representative felt it so deeply that he wrote out his message and left it for Mr. Coolidge to read when the first pang of bereavement was past and went back again to Japan. These are the words—Buddhist words—penitence and forgiveness and loving kindness and confidence in the Great Saviour whom the American people do not intend to desert. Men may say that all this is rhapsodical. I do not believe so.

Once more, turn from Japan to that great multitude of 400,000,000 across the yellow waters; a great nation derelict on the waters of time, with all the old moorings cast off, ready for right guidance to the true harbor, what nation is more open to true light and guidance than China today? After thirty years of Protestant missionary work in China, I believe, there were only six Christians in the whole of that great nation, and now today there is a Chinese Church with the doors of the people to open still more ajar. I can put this concretely too.

I received a letter some time ago from an old friend who is an Episcopal missionary in the city of Nanking in China. After he had finished his course at Hotchkiss and Yale, he went out from a home of affluence to give his life work in the city of Nanking. In his letter he enclosed a picture of his Chinese establishment, a beautiful Chinese building where he was carrying on his work among the Chinese, living between the walls of the old city and the port down on the river. At the end of his letter he was telling of the new changes and the new opportunities. One of his Chinese associates had just come back from an errand in a city north of Nanking on the Grand Canal. Twenty-five years ago that city feared that Christianity might find its way inside its walls. The people dreaded Christians and Christianity from all that they had heard of Christianity and Christian nations. They were told that the cross was an emblem of which Christians stood in dread and in order that they might keep Christians and Christianity from ever invading their city they carved five crosses in the stone pavement under the city gate, and there behind the five crosses for years they rested in security against any Christian invasion. My friend said that they had received from that very city

an invitation from the principal men of the city to come in. These men offered to give the three acres of ground in the heart of the city on which the great Temple of the Earth stood, on condition that the Episcopal Mission would erect a school and build a church on these three acres of ground in the heart of this city which, twenty-five years ago, cut five crosses in the pavement of the city gate to keep Christianity out. This was before the recent upheaval in China, but it is more normal than the anti-foreign outbursts of 1927.

By those five crosses carved in that Chinese gate, by the appeal of those gentry of the city that over those crosses Christ and His Gospel might come in, let us learn the lesson of the day that we are confronting now. Old Jeremiah Evarts, the father of Senator William M. Evarts, was the first Treasurer and the second Secretary of the Board of Foreign Missions of the Congregational churches. He was one of the most powerful Christian personalities in America in the first third of the last century. He was constantly saying to young men that there never had been a day in the history of the world when the opportunities of doing good were such as they confronted in their time. But those were as "the fading dews of the morning before the roaring floods," to use Henry Grady's words, in comparison with the opportunities for doing good that we are confronting now.

I heard of an advertisement in a paper in India not long ago, "Wanted—some one to teach the Bible to a young man." I saw the present truth more vividly put still in the inscription on a little temple wall on a hill above the city of Hwai Yuen in Central China. One goes back from the mission buildings, up a little path, and there high up on the very crest of the hill is a little temple. On an

earlier visit than that spoken of on page 115, we went there one beautiful summer day to look out over the great mission field surrounding the city. I tried to count by the little green clumps of trees, the villages and towns over those fertile inland Chinese plains. I counted up to three or four hundred and then the distant haze hid the other towns from view. The great fields were all ready for the harvest, over which our Lord might have more truly said, as he said over the field of Samaria, "Say not ye, there are yet four months and then cometh harvest? behold I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

We turned from the vision of the harvest field all waiting and reapers so few, and sat down inside the temple. On the wall was an inscription which James Cochran, then living, translated for us. It ran: "Where there is an earnest beseeching, there will be a sure reply." "Where there is an earnest beseeching, there will be a sure reply."—"Wanted—some one to teach the Bible to a young man." "Wanted—bread for a hungry world." "Wanted—light for a groping world." Will there be a sure reply? Will we put what we have of life and life's possessions into assuring that reply?

One winter recently I spoke at a meeting of the Chicago Presbyterian Union. They had a quartet to sing, and among the things they sang was one little war song which I had not heard before. It was the story of an old blind French grandfather whose heart was wrapped up in the fortunes of his country. It was one of the very darkest, perhaps the darkest hour of the war, and he knew that his nation was doomed unless our nation across the sea should join the struggle, but he had despaired of America's coming, and yet day by day he prayed that she might

come. At last one day, as he sat in his little upper room, with the window open for the summer air, he heard far, far off a strange and unfamiliar tune and the thundering tread of many men. He sent his little grandchild, who was playing beside him, to the open window to see who it might be. The little fellow leaned out of the window to watch who it was that might be coming, until far off, coming down the street he saw the long, unending lines of soldiers clad in brown, and as they drew nearer, discerned at last what flag it was that flew before them. At length the notes of the strange tune became clear, and the little fellow rushed across the floor of the room and flung himself in the old man's arms, the tears pouring down his cheeks, with the jubilant cry, "Oh grandfather, the Americans come! The Americans come!"

Oh, yes, we came, but we came away and now we say we will never go back again. Let the rest of the world stew in its misery. Let it fight its own way out. We have most of the gold in the world in our vaults. We could buy a good part of the rest of the earth. We don't want anything. Why do we need to bother with the rest of the world? Well, this is not the place to speak of political obligations. But this is the place to speak of our Christian obligations. Do we American Christians intend to come or do we not? Are we going to follow the voice that bids us go across the world and share what has been given to us with all mankind, or are we not? Will we give the Gospel or try to keep it—and lose it?

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